

CHRISTS VOICE  
TO  
LONDON,  
AND

The great Day of Gods Wrath.

Being the Substance of

II Sermons

Preached ( in the CITY ) in the time of  
the sad *Visitation*.

Together with the Necessity of  
*Watching and Praying.*

With a small Treatise of *Death*.

By *William Dyer* , a Servant of  
JESUS CHRIST.

*the Lords voice crieth to the City, Mich. 6.9.*

LONDON, Printed for *Eliz. Calvert* , at  
the Black-spread-Eagle in *Barbican* ,  
and *Matthias Walker* under *St. Dun-*  
*stons Church* in *Fleetstreet* , 1668.

CHRIST'S VOICE

TO

LONDON

AND

the great Day of Gods Wrath.

Being the Substance of

Sermons

preached (in the City) in the time of

the late Plague.

Together with the Necessity of

watching and praying.

With a small Treatise of Death.

By William Bayly, a Servant of

JESUS CHRIST.

Printed by W. Stansfeld, at the City, Mich. 1665.

LONDON, Printed for W. Stansfeld, at

the Black-ſpread-Eagle in Barbican,

and Wapping, under St. Dunstons

Church in the Year, 1665.



To the Inhabitants of the Parish of  
St. *Ann Aldersgate* in the City of  
LONDON Greeting:

*Grace and Peace be multiplied unto  
you, through the knowledge of  
God, and of JESUS our Lord.*

*Beloved,*

**T**HE ever blessed God in the crea-  
ting of Man, had a twofold End.  
A Gracious End,  
And a Glorious End.

So ought Ministers to have a twofold  
End.

The Glory of God,  
And, the Good of Souls.

These Ends had I in the preaching of  
these Sermons to you, and now also in  
the Printing of them for you.

## *The Epistle*

Forasmuch as I was desired by some of you, to come and preach publickly amongst you, without any opposition or imposition; to which I condescended, hoping thereby to bring Glory to God, and Good to your Souls, without having the least thought of publishing to the World, what I then preached to you.

But having since been earnestly importuned, and much desired by several Friends to Print them for publick Benefit, I have accordingly answered their desires.

And because these two Sermons were preached publickly amongst you, I thought it my duty also to dedicate them unto you, that what your Ears let slip in the hearing of them, your Eyes may regain by the reading of them.

Dear Friends, I hope these Sermons will not be the less accepted by you, because they come in a plain dress: I confess there is more of heart in them, than Art: I hope the less Man appeareth in them,



## Dedicatory.

them, the more God will appear by them; who many times maketh use of weake Means, to effect great Ends; For out of the mouth of Babes and Sucklings, hast thou ordained strength, Psal. 8. 2. And for this our dear Lord thanks his Father, in Mat. 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes, Verse 26. Even so Father, for so it seemed good in thy sight. So elsewhere it is said, To you it is given to know the Mysteries of the Kingdom of Heaven; but unto them it is not given.*

Friends, I may say to you, as the blessed Apostle Paul said to the Corinthians, *My speech, and my preaching, was not with enticing words of Mans wisdom; but in demonstration of the Spirit, and of Power, that your Faith might not stand in the wisdom of Men, but in the Power of God, 1 Cor. 2. 4, 5. I hope none that heard me (or shall read me) will think I speak too much,*  
or

## *The Epistle*

or too home. O my Friends! can a man speak too much for God and his glory? Can a man speak too much against Sin and wickedness? Or, can a man speak too much for the eternal good of souls, which are more worth than a world? for what will it profit man to gain the whole world, and lose his own soul; *For he that shall gain the world, with the loss of his soul, will be a great loser in the end.*

*Beloved, That I have printed these Sermons something larger than I preached them, by adding some small Editions to them, I acknowledge; and that which I now desire of you, is, That what you read in these Lines, you would practise in your Lives. O that you would open the door of your hearts to the Lord Jesus (who stands knocking at them) that he may come in, and sup with you, and you with him; that you may be able to stand in the day of his wrath; when others will cry to the Rocks and the Mountains to fall on them*

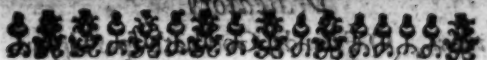
## *Dedicatory.*

*them.* O Friends, God hath spared you in this time of Calamity ; and will you not serve him ? O ! you have been as brands pluckt out of the burning : O therefore , humble your selves under God's mighty hand, that you may be exalted in due time. Work therefore while it is called to day , for the night cometh, in which no man can work. Now Brethren I commend you to God, and to the word of his Grace, which is able to build you up , and to give you an inheritance among all them which are sanctified. I shall adde no more, but promise you my prayers ; and desiring yours also , That this may bring Glory to God , and good to you ; which is the desire of him, who is

*Your Friend and Servant in the  
precious Concernments of the*

**GOSPEL**

**William Dyer.**



THE  
EPISTLE  
TO THE  
READER.

Courteous Reader,

**I** Have had little encouragement from the world, to appear any more in this nature, who have had so many Books taken and kept from me, without any just cause, though there was nothing in them, but what was profitable matter for the Church of God; yet for all this, they are kept from me still. But kind Reader, this is not all which I have suffered; for, as soon as my Books came forth, several men made a prize of

## To the Reader.

of them, by Printing them over divers times without my knowledge, with many gross mistakes and abuses, which was not a little trouble to me, to see how the Author and the Buyer were both abused. Therefore Courteous Reader, this may give thee to understand, That if thou hast occasion for any of my Books, thou mayst have them of Mrs. Calvert, who formerly lived at the Blackspread-Eagle at the West-end of Pauls, now liveth at the same Sign in Barbican, truly Printed. Kind Reader, I hope these Sermons will find as good acceptance with thee as the former; I confess, this encouraged me, when I considered how my former Treatises were received and imbraced by the Lords People in all parts of this Kingdom, as appears by the many thousands of them which hath been Printed and sold; and though I have met with several discouragements from them without, and some also which are within, who have bent their tongue like a Bow, for lyes, as if I had done that which was never in my thoughts, nor

in

## The Epistle, &c.

in my heart, much less in practise: and though they had as little cause to report it of me, as of any man; yet how confidently did some report, and others believe these abominable Lies, as if I had lost my first Love, and were returning again to Egypt. O what is it that prejudice and malice will not do? But why should I be troubled at this, seeing it was so with the holy Apostle, who went through evil report, as well as good? But in this I rejoyce, that the Lord hath made me any way instrumental in doing good, and in that he hath kept me close to himself; and this is my Crown and rejoycing. Now that the only wise God may keep thee and me by his Power, through Faith, unto Salvation, that we may glorifie him here, and reign with him hereafter, is the desire and prayer of him who desires the good of thy Soul,

William Dyer.

Mary Natson her A  
last 1693



A Call to SINNERS,  
OR  
Christ's Voice to *London*.

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Rev. 3. 20.

*Behold, I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.*

**T**HE holy Scriptures are the Mysteries of God, Christ is the Myserie of the Scriptures, Grace is the Myserie of Christ, 1 *Tim.* 3. 16. The Lord Jesus is our life, and the way to life, 1 *Cor.* 2. 7. To know him savingly, believingly and experimentally, is life eternal, *John* 17. 3. *I am the way*, saith Christ, *John* 14. 6.

The old and good way, *Jer.* 6. 16.

The new and living way, *Heb.* 10. 20.

The strait and narrow way, *Mat.* 7. 14.

And because poor sinners are by nature the  
Chil-

Children of wrath, and all gone out of the way, having their understandings darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, *Eph. 4. 18.* are become wretched, and miserable, and poor, and blind, and naked, like to the *Laodiceans*, spoken of in this Chapter. *v. 17.*

Therefore the Lord Jesus, who is full of Love, full of Grace, and full of pity to poor, lost sinners, doth graciously invite them to come to him, that he may enrich them with his Gold, clothe them with his white raiment, and annoint their eyes with his Eye-salve, that they may see, *v. 18.* and further to shew his willingness and readiness to save souls, he tells us in the text, *That he stands at the door and knocks, that if any man hears his voice, and opens the door, he will come in to him, and will sup with him, and he with me.*

In these words you have three general parts.

1. Gods gracious offer to man ; *Behold, I stand at the door and knock.*

2. Mans duty in relation to Gods gracious offer, *If any man hear my voice, and open the door.*

3. Gods gracious promise in relation to mans duty, *I will come in to him, and will sup with him, and he with me.*

The



The words being thus opened, there flows from them these four points of Doctrine.

Doct. 1. *That there is a marvellous willingness in the heart of God and Christ to save and receive poor Sinners.*

Doct. 2. *That the hearts of poor sinners are barred and bolted against the Lord Jesus.*

Doct. 3. *That it is the duty and great concernment of all men whatever to hear Gods Voice, and to open the door.*

Doct. 4. *That whoever will but hear Christs voice, and open the door, he will come in to them, and sup with them, and they with him.*

Neither time nor strength, beloved, will give me leave to handle all these Doctrines apart; therefore I shall insist but upon one of them, which is the second, *That the hearts of poor sinners are barr'd and bolted against the Lord Jesus.*

In the prosecution of this point I shall do three things.

1. Open it, that you may see it.
2. Prove it, that you may believe it.
3. Apply it, that you may receive it.

1<sup>st</sup>. In the opening of it, there are three things to be explained.

1. The Bars.
2. The Voices.
3. The Doors.

1. I shall shew you what the Bars are that bolts the door of our hearts against Christ.

Beloved, they are six.

1. There is the Bar of ignorance.
2. The Bar of Unbelief.
3. The Bar of Self-conceitedness.
4. The Bar of Earthly-mindedness.
5. The Bar of Prejudice.
6. The Bar of hardness of heart.

These (my Beloved) are the cursed Bars, which bars God, and Christ, and the holy Spirit out of our hearts.

I shall begin first with the bar of Ignorance, and in that I shall shew you these three things.

*First*, What Ignorance is.

*Secondly*, What sinners are ignorant of.

*Thirdly*; The mischievousness of this sin of ignorance.

And, *First*, What ignorance is: Ignorance is the want of knowledge, or darkness of the understanding, for so saith the Apostle Paul, Eph. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts.* Here you may see what ignorance is, the Apostle calls it darkness and blindness: So likewise in 2 Cor. 4. 3, 4. *But if our Gospel be hid, it is hid to them that are lost, in whom the God of this World hath blinded the minds*

*minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. So that ignorance is darkness of mind, blindness of heart, and want of knowledge and spiritual understanding in the soul.*

*Secondly, What are sinners ignorant of?*

*Ans. 1. They are ignorant of God, they are ignorant of Christ, they are ignorant of the Spirit, they are ignorant of the Word, they are ignorant of their own misery; they are ignorant of the necessity of a change, of being born again, of being new Creatures, of being converted and turned from darkness to light, from death to life, and from the power of Satan to the living God; such things as these I say they are ignorant of, and this is that which keeps poor souls from going to Christ. O beloved! we have many of those amongst us, who are thus ignorant. It was said of the Priests the sons of Eli, that they were sons of Belial, and knew not the Lord, 1 Sam. 2. 12. so in the prophesie of Jeremiah, chap. 2. vers. 8. it is said, *The Priests said not, where is the Lord? and they that handle the Law know me not.* So the Pharisees were blind leaders of the blind, Mat. 15. 14. Would to God there were no such amongst our Priests this day: May not that charge be drawn up against us now, as was against Israel? Hos. 4. 1. *Because there**

there is no truth, nor mercy, nor knowledge of God in the Land; by swearing and lying, and killing, and stealing, and committing Adultery, they break out, and blood toucheth blood, therefore the Land mourneth; and my People are destroyed for lack of knowledge: Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to me, seeing thou hast forgotten the Law of thy God, I will also forget thy Children; they eat up the sins of my people, and for their hearts on their iniquity, and they are like people, like Priest. Thus Men erre, not knowing the Scriptures, nor the Power of God, Mat. 22. 29.

Thirdly, The mischievousness of this sin of ignorance.

1. Ignorance is that which keeps men from knowing of God.

2. Ignorance is that which keeps men from pleasing of God.

3. Ignorance is that which keeps men from coming to God.

4. Ignorance hinders men from having a propriety in God.

5. Ignorance is that which hardens the heart against God. O cursed and mischievous Ignorance! What sin like unto this? This is that which darkens, which hardens, which blinds and bars the door of our hearts against Christ. O that thou hadst known (said our dear Lord) the things that belong to thy peace, Luke 19. 42.

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But because they are a people of no understanding, therefore he that made them, will have no mercy on them, and he that formed them will shew them no favour, Isa. 27. 11. Thus (my beloved), have shewed you what a wretched and miserable state such are in that are thus ignorant.

2. The second bar is Unbelief, which bars and bolts Christ out of our hearts, this is that which makes me;

1. That they give no credit to the report of the Gospel.

2. Neither do they yeild that loving and loyal subjection to Christ as their Lord, where unbelief is.

3. Where Unbelief is, it keeps off the heart from confidently depending upon Christ for that which is to be had in him, and so keeps Christ out of their Souls; it is that which clips the wings of his mercy, Heb. 3. ult. It is that which holds the hand of his power, Mar. 13.

58. And he did not many mighty works there because of their unbelief. It is that which lets the soul into perdition, John 8. 24. Rev. 21.

7. The unbelieving shall have their portion in the Lake of Fire, which is the second death. Unbelief is that which hardens the heart, and causes it to depart from God; Heb. 3. 12. Take heed Brethren, lest there be in any of you an evil heart of unbelief, in departing from the

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living

*living God; but exhort one another daily, while it is called to day, lest any of you be hardened. O beloved, unbelief is that also which gives God the lye; he that believeth not God, hath made him a lyar, because he believeth not the Record that God gave of his Son, 1 John 5. 10. They believe not his promises, fear not his threatnings, nor hearken to the voice of his Word; though he sets life and death before them, Heaven and Hell, bitter and sweet, yet they go on in the imagination of their heart, to adde sin to sin, putting the evil day far away, but draw iniquity with Cords of vanity, and sin (as it were) with a Cart Rope. O beloved, this is the state and condition of unbelievers, and this is one of the bars that bolts Christ out of the heart; as all believers are in a state of salvation, so all unbelievers are in a state of damnation, for, He that believeth not, is condemned already, John 3. 18.*

*13<sup>thly</sup>, The third Bar is self-conceitedness, which bars and bolts the Lord Jesus out of the heart.*

*First, A Self-conceited man is one which supposes himself to be that he is not, Gal. 6. 3. If a man think himself to be something when he is nothing, he deceiveth himself.*

*Secondly, A Self-conceited man is one that glorieth in his works, and despiseth others, Luke 18. 9 10. And he spake this Parable unto certain*

certain which trusted in themselves, that they were righteous, and despised others. The Pharisee stood and prayed thus with himself: God I thank thee, that I am not as other men are, Extortioners, Unjust Adulterers, or even as this Publican. But the Publican, whom he despised, went away rather justified; for every one that exalteth himself, shall be abased.

Thirdly, A Self-conceited man is the farthest from Heaven of any man, *Verily I say unto you, That Publicans and Harlots go into the Kingdom of heaven before you, saith our Saviour to the self-conceited Pharisees, Mat. 21. 31.*

Fourthly, A Self-conceited man is one that liveth the most secure in a state of sin and misery. And it shall come to pass, when he heareth the words of this curse, that he shall bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness unto thirst, Deut. 29. 19,

Fifthly, Self-conceited man is the hardest to be wrought upon, and convinced of the state and condition that he is in, of any man; because he thinks himself righteous and holy enough, and good and sound enough: thus it was with the Scribes and Pharisees, who had such high thoughts of themselves, that they thought themselves to be the most holiest persons in the world: mark what Christ saith to them, *John 9. 12. The whole need not a Physi-*

an, but they that are sick; I came not to call the Righteous, but Sinners to Repentance. So also it is said *Iohn 7. 48.* Have any of the Rulers or of the Pharisees believed on him? Not, these were very hard to be convinced and brought to own the truth.

Sixthly, A Self-conceited man, is one that thinks that God is made up of nothing but mercy, and therefore he lives in his sins, and pleaseth him self with this, that God is merciful, he lying still in the ditch of sin, and crying God help, but never endeavoureth to come out; but though the Lord waiteth to be gracious, yet the Lord is a God of Judgement, *Esa. 30. 18.* O! this is the sad and miserable condition of a Self-conceited man: This is that which keeps him from closeing with Christ, this is that cursed bar, that bars the door of our hearts against Christ.

The fourth bar is Earthly-mindedness.

First, an Earthly-minded man, is one that minds the things of this world, more than he doth Jesus Christ; this was the Case of that Young man in the Gospel, which came to Christ, and asked him, saying, What good thing shall I do to inherit eternal life? Jesus bids him keep the Commandments; he saith unto him, *All these have I kept from my youth up, what lack I yet,* Jesus saith unto him; *if thou wilt be perfect, sell that thou hast, and give*



to the Poor, and thou shalt have treasure in Heaven: but he being an earthly minded man, would not imbrace the Counsel of Christ, but went away sorrowful, for he had great possessions, *Mat. 19. 21, 22.*

Secondly, an Earthly minded man, is one that will leave the work of God, to imbrace the present world; this was *Pauls* complaint of *Demas*, *2 Tim. 4. 10.* For *Demas* hath forsaken me. having loved this present world; so also in *Phil. 2. 21.* he saith, that all seek their own, not the things that are *Iesus Christs*.

Thirdly, An Earthly-minded man, is one that will preach false Doctrine, for the love of money, and filthy lucre's sake. *1 Tim. 6. 10.* For the love of money is the root of all evil; which while some have coveted after, they have erred from the faith, *Tit. 1. 10, 11.* For there are many unruly and vain talkers, and deceivers, which teach things they ought not, for filthy lucre's sake, *2 Pet. 2. 15.* which have forsaken the right way, and are gone astray, following the way of *Balaam* the son of *Bosor*, who loved the wages of unrighteousness. O beloved! I could wish that this were not too much practised in this our day; but alas, what should I say? Such is the earthly-mindedness of many of the Priests now, that I may say of them as the blessed Apostle *Paul*, said of the same in his day. *Phil. 3. 19, whose end is destruction,*

*A Call to Sinners: Or,  
whose God is their belly, and whose glory is in  
their shame; who mind Earthly things.*

*Fourthly, An Earthly-minded man, is one  
that trusteth in his riches, and not in God,  
Prov. 11. 28. He that trusteth in his Riches  
shall fall, Psal. 49. 6. They that trust in their  
wealth, and boast themselves in the multitude of  
their Riches, none of them can by any means re-  
deem his Brother, nor give to God a ransom for  
him; Therefore, if Riches do increase, set not  
your heart upon them, Psal. 62. 11. The bles-  
sed Apostle Paul doth charge them that be  
rich in this world, that they trust not in un-  
certain Riches, but in the living God, who  
giveth us richly all things to enjoy, 1 Tim. 6.  
17. Thus you may see my beloved, that who-  
ever trusteth in uncertain Riches more than in  
God, is an earthly minded man, It is that  
which bars men out of the Kingdom of Hea-  
ven: it is the words of Christ to his Disciples,  
Mark 10. 24. 25. *How hard is it for them that  
trust in riches, to enter into the Kingdom of  
God: It is easier for a Camel to go through the  
eye of a needle, than for a rich man to enter into  
the Kingdom of God.* O beloved! it is a snare,  
it is Idolatry, Col. 3. 5. *And covetousness,  
which is Idolatry, it is the root of all evil,* 1 Tim.  
6. 10. *For the love of money is the root of all e-  
vil; thus earthly mindedness, or covetous-  
ness, is another great sin which keeps souls  
from**

from going to Christ for life and salvation. And they all with one consent began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused: And another said, I have bought five yoke of Oxen, and I go to prove them, I pray thee have me excused: And another said, I have married a Wife, and therefore I cannot come, Luke 14. 18, 19, 20.

The Fifth Bar is prejudice, which bars Christ out of the heart: Wicked and sinful men have a great prejudice against Christ, that is, against these three things of Christ.

First, They have a prejudice against his Doctrine, or worship: Many therefore of his Disciples when they heard this, said, this is an hard saying, who can bear it? from that time many of his Disciples went back, and walked no more with him: John 6. 60, 66. And they questioned among themselves, saying, what thing is this? What new Doctrine is this? Mark 1. 27. Sinners have a great prejudice against the Doctrine and worship of Christ, they think it too pure, too spiritual, and too powerful for them to bear.

Secondly, They have a great prejudice against the Ministers ( or Ambassadors ) of Christ: they say of them as Ahab did of Micajah, I hate him, for he never prophesies good of me: 1 Kings 22. 8. so in 1 Kings 18. 17. A-

hab said unto Elijah, *Art thou he that troubled Israel?* so Jeremiah complains of this saying, *I am in derision dayly; every one mocketh me, because the word of the Lord was made a reproach unto me, and a derision dayly,* Jer. 20. 7, 8. So in the 24 of Acts vers. 5. it is said of Paul. *for we have found this man a pestilent fellow, and a mover of sedition among all the Jewes throughout the world, and a Ring-leader of the Sect of the Nazareens;* And this is according to the words of our blessed Lord, *Mat. 10. 22. And ye shall be hated of all men for my name sake.*

2dly. Sinners have a great prejudice against the Members of Christ, and that for 4 Reasons.

1. Because they are poor, *Luke 11. 22, 23. 1 Cor. 1. 26, 27, 28, 29. 1 Cor. 11. 22. Or despise ye the Church of God, and shame them that are poor.*

2. Because they are but a few, *Luke 12. 32. Mat. 7. 14. Dent. 7. 7. for ye were the fewest of all people; Rev. 3. 4. Thou hast a few names in Sardis, which have not defiled their Garments.*

3. Because they are unlearned in the account of men: This is said of Christ *John. 17. 15. How knoweth this man letters, having never learned.* Also of Peter and John it is said, *Acts. 4. 13. And when they perceived that they were*

were unlearned and ignorant men, they marvelled and they took knowledge of them, that they had been with Iesus. Are ye also deceived? have any of the Rulers of the Pharisees believed on him? But this people who knoweth not the Law, are cursed, John 7:47, 48.

4. Because they will not conform to mens Inventions, See 2 Chron. 11. 13, 14. And the Priests and the Levites that were in all Israel, resorted to Rehoboam out of all their Coasts; for they left their suburbs and their possessions, and came to Judah and Jerusalem; for Jeroboam and his Sons had cast them off from executing the Priests Office before the Lord, and after them cut off all the Tribes of Israel, such as set their hearts to seek the Lord God of Israel; came to Jerusalem to sacrifice to the Lord God of their Fathers vers. 16. See Dan. 3. 18. Be it known unto thee, O King, that we will not serve thy gods, nor worship the Golden Image that thou hast set up. Also in Mat. 15. 2. Why do thy Disciples transgress the tradition of the Elders, for they wash not their hands when they eat bread; But Iesus said unto them, Why do ye also transgress the Commandment of God by your tradition. See also Acts 5. 28, 29. Did not we straitly command you, that you should teach no more in this Name, And behold ye have filled Jerusalem with your Doctrine, and intend to bring this mans blood upon us: Then Peter and the other

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*Apostles answered and said, we ought to obey God rather than men. See Col. 2. 21, 22. Touch not, taste not, handle not, which all are to perish with the using, after the Commandments and Doctrines of men.* O my dear Brethren, this cursed sin of Pejudice is that which keeps sinners from receiving the Truth in the love of it, and a bar which bolts Christ out of the heart.

The sixth Bar is hardness of heart, which bolts the heart of sinners against Christ; and they are hardned.

1. Against God, Job 9 4. *Who hath hardned himself against him and hath prospered?*

2. Their hearts are hardned against his mercy, that it doth not draw them, Rom. 2. 4, 5. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance, but after thy hardness, and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgement of God.*

3. Their hearts are hardned against his Judgements, that they doe not tremble at them, as it is said *Exod. 8. 32. And Pharoah hardned his heart at this time also, neither would he let the People go; As it is also said, Jer. 5. 22. Fear ye not me, saith the Lord,*  
and

and will ye not tremble at my presence?

4. Their hearts are hardened against his word, that it doth not reform them, *Prov. 29. 1.* 'He that being often reprov'd, hardneth his neck, shall suddenly be destroyed, and that without remedy, seeing thou hast instruction, and castest my word behind thee, *Psal. 50.* See in *Jer. 44. 16.* 'As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee, but we will certainly doe whatsoever cometh out of our own mouth.

5. Their hearts are hardened against the Spirit of God, that it doth not melt them, *Gen. 6. 3.* *My spirit shall not always strive with man:* As Stephen said to the Jews, *Acts 7. 51.* *Ye stiff-necked and uncircumcised in hearts and ears; ye do always resist the holy Ghost; as your fathers did, so do ye.*

6. Their hearts are hardned against all the means of Grace, or gracious invitations from the people of God; *But they refused to hearken, and pulled away the shoulder, and stopped the ear, and made the heart like an Adamant stone, lest they should hear the Law, and the words which the Lord of Hosts sent to them by his spirit in the former Prophets, Zech. 7. 11, 12.* *They are like the deaf Adder that stoppeth her ear, which will not hearken to the voice of Charmers, charming never so wisely, Psal. 58.*

4, 5. O dear Friends, this is another Bar which bolts Christ out of the hearts of poor sinners : Thus Beloved, I have shewed you what the bars are that bolts the door of your hearts against Christ, that we do not hear his voice, and open the door.

2dly. The second thing which is here to be explained, is, what this voice is which sinners are to hear, it is the Voice of Christ, he is speaking to poor sinners to open the door of their hearts, that he may come in and sup with them.

There are two sorts of Voices by which Christ speaketh to the soul, Inward Voices, and Outward Voices.

*First.* Inward Voices.

1. The Voice of Conscience : The Lord Jesus speaks to Sinners by their Consciences ; it is said of the Jews, *John 8.9* They were convicted by their own Consciences ; so *Paul* saith in *Rom. 9. 1.* *My Conscience beareth me witness :* And of the Gentiles *Paul* saith, *Rom.*

2. 15. that they did by nature the things contained in the Law, their Consciences also bearing them witness, and as *Paul* saith 2 *Cor. 1. 12.* *Our rejoycing is this, the testimony of our Conscience.* O Friends, God preacheth to you many times by your Consciences, which speaketh to you secretly, and powerfully, condemning and reproving you for your



your iniquities ; O therefore hear the Voice of Conscience , for it is the voice of Christ ; hear ( I say ) and hearken to it , and let Christ in, that he may sup with you.

2. Christ speaks to us by the voice of his Spirit, as he did to the old world , *Gen. 6. 3. My spirit shall not always strive with man ;* and as he did to the Jews , *Acts 7. 51. Ye do always resist the Holy Ghost , as your Fathers did so do ye ;* so in *John 16. 8.* Christ tells us, that the Spirit should convince the World of Sin , of Righteousness, and of Judgement. O ! the ever blessed God speaks to the World by his blessed Spirit, striving with them, convincing of them, and reproving them for their iniquities , that their souls may believe in him , and live with him to all eternity.

Secondly, There are outward Voices , by which Christ speaks to Sinners.

1. By the Voice of his Word , which is the preaching of the Gospel , that is the word of reconciliation : O Sinner , when thou hearest the Word read, thou hearest the voice of Christ. *Col. 1. 5. Whereof ye heard before in the Word of the truth of the Gospel ,* as Christ saith, *John 5. 39. Search the Scriptures, for they are they that testify of me :* the voice of the Scriptures is the voice of Christ, and as Christ speaks to us by them here , so he will judge us by them hereafter, *Rom. 2. 16. God will judge*

judge the secrets of men by Christ Jesus, according to my Gospel, John 12. ult. where Christ saith, *The Word which I have spoken the same shall judge him in the last day.*

2. Christ speaks to Sinners by the voice of his Rod, by afflictions, and tribulations, and judgements, Mich. 6. 9. *The Lords voice cryeth unto the City, and the man of wisdom shall see thy Name; hear ye the Rod, and who hath appointed it.*

3. Christ speaks to sinners by the voice of his servants, as in Isa. 50. 10. *Who is there among you that feareth the Lord, that obeyeth the voice of his Servant.* So in 2 Cor. 5. 20. *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled to God.* So in Mat. 10. *He that heareth you, heareth me.* O sinners! Christ speaks to you by the voice of his Servants, by his Ministers and Members, who beseech you and intreat you to be reconciled, that you may have peace with God through Jesus Christ.

Having thus briefly shewed you what the Voices are:

Thirdly, I shall in the third place come to shew you, What the Door is that Christ stands and knocks at, which sinners are to open, and let him in.

1. The first Door which sinners should open

pen unto Christ, is the door of their thought; I say, we must open the Door of our thoughts to him, that God may be in our thoughts, and Christ in our thoughts, and the Spirit of Life and Power in our thoughts, and Eternity in our thoughts, Heaven and Judgement in our thoughts: *Keep this for ever in the imagination of the thoughts of thy heart*, 1 Chron. 29. 18. *How precious also are thy thoughts unto me, O God, how great is the sum of them!* Psal. 139. 17. *In the multitude of my thoughts within me, thy comforts delight my Soul*, Psal. 94. 19. O! this is the first door of our hearts which believers open to their beloved Lord.

2dly. The second is the door of consideration which sinners should open to Christ: O that they were wise, and understood this, *that they would consider their latter end*, Deut. 32. 29. *The Ox knoweth his owner, and the Ass his Masters Crib, but Israel doth not know, my people doth not consider*, Isa. 1. 3. *The Tabret, and Pipe, and Harp, and Wine are in their Feasts, but they regard not the work of the Lord, neither consider the operation of his hands*, Isa. 5. 12. But now those that have opened this door to Christ, they consider their ways. *The Upright considereth his ways*, Prov. 21. 29. *And the wondrous works of God, Job 37. 14. And what great things God hath done for him*, 1 Sam.

Sam. 12. 24. *Therefore thus saith the Lord of Hosts, consider your ways*, Hag. 1. 5. And this is the second door of the heart.

3dly. The third door is the door of affection, which Sinners should open to Christ: *Thou shalt love the Lord thy God with all thy heart, and with all thy Soul*, Deut. 6. 5. *If any man love not the Lord Jesus, let him be anathema maranatha*, 1 Cor. 16. 22. *Grace be with all them that love our Lord Jesus Christ in truth and sincerity*, Eph. 6. 24. *Set your affections on things above, and not on things beneath*, Col. 3. 1. this door of love and affection must be opened to Christ, that he may come in to your hearts, and be your nearest and dearest, your joy and delight, that you may have reconciliation with the Father, Union with the Son, and communion with the Holy Ghost: And this is the third door of the heart.

4thly. The fourth is the door of Desire, which must be opened to Christ, or else he cannot come into our hearts, and sup with us. O sinners, you must desire and thirst after Christ vehemently, and say as the Church doth in the last of *Cantic. ult. Make hast my beloved, and be thou like to a Roe, or to a young Hart upon the Mountains of Spices*: So in Rev. 22. 10. *Even so come Lord Jesus, come quickly*. So with the Psalmist, Psal. 73. 25. *Whom have I in Heaven but thee, and there is none on Earth*

to be desired besides thee. And with the Church,  
Isa. 26. *With my Soul have I desired thee in the  
night; yea with my Spirit within me will I seek  
thee early, for the desire of my Soul is to thy  
Name, and to the remembrance of thee.* So  
with Paul, *I desire to know nothing among you,  
save Jesus Christ, and him Crucified,* 1 Cor. 2.  
2. This is the fourth door of the heart which  
you must open to Christ, without which there  
is no supping with Christ, nor Christ with  
you.

5thly. The fifth is the door of estimation  
which sinners must open to Christ, that is, to  
prize him, and to value him as more precious  
than all other things besides; so do believers,  
1 Pet. 2. 7. *Unto you therefore which believe, he  
is precious; and with Paul, do count all things  
but dung and dirt to gain him; and also with  
Moses, to esteem the reproach of Christ greater  
riches than the Treasures of Egypt.* Heb. 11.  
25. O! those blessed Souls that have open-  
ed this door to Christ, he is to them all love-  
ly, the chiefest among ten thousands; yea,  
he is better than Rubies, and all the things  
thou canst desire, are not to be compared  
unto him, Prov. 3. 15. so it must be with you,  
poor souls, you must look upon Christ as most  
lovely, most precious, most desirable, and  
most glorious; Thus he is to the Father, to  
the holy Angels, and to the Saints. And this

is the fifth door of the heart.

6thly. The sixth is the door of a good Conversation , which Sinners as well as Saints must open to Christ : *For our conversation is in Heaven, from whence also we look for a Saviour, the Lord Jesus, Phil. 3. 20. For the Grace of God that bringeth Salvation, hath appeared to all men, and teaching us, that denying ungodliness and worldly lusts, we should live soberly, and godly, and righteously in this present world, Tit. 3. 11. Seeing then that all these things shall be dissolved, what manner of persons ought yee to be in all holy conversation and godliness, 2 Pet. 3. 11. Only let your conversation be as becometh the Gospel of Christ, Phil. 1. 29. And to him that ordereth his conversation aright, will I shew the Salvation of God.* This is the sixth door of the heart, to wit, a good Conversation; this also must be opened to Christ, that he may come in, and sup with us, and we with him, that our Souls may have fellowship and Communion with him. And thus I have briefly shewed you, beloved, what the Doors are that must be opened to Christ: Now having done with the Expianation, I come to the Application of the point, and as I have opened it to you that you might see it, and proved it to you, that you might believe it, I shall now apply it, that you may receive it.

Is it so beloved, that the hearts of Sinners are

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are thus barr'd and bolted against the Lord Jesus?

*Use 1.* First by way of *Information*; This may be of use to inform us of the sad and miserable condition of all unconverted persons; they are wretched, and miserable, and poor, and blind, and naked; they are without Christ, being aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of promise, having no hope, and without God in the world, *Eph. 2. 12.* O Sinners, this is your condition, who are graceless and Christless persons, and though this be sad, yet this is not all; for your hearts are barr'd and bolted against the Lord of Life and Glory: O thou that hearest or readest this, how canst thou but tremble to think that thy heart should be thus barr'd and bolted against Jesus Christ with Ignorance, with Unbelief, self-conceitedness, earthly-mindedness, Prejudice, and hardness of heart; and yet all this while open to Sin, to Satan, and to the World, which are cruel Enemies to thy Soul: That I may hasten you out of this condition, if it be the will of God, (as the Angel did *Lot* out of *Sodom*, *Gen. 19*) I shall turn my discourse into an *Exhortation*.

*Use 2.* And first of all let me exhort you whose hearts are thus barr'd and bolted against Jesus Christ, to hear his Voice, and to open the door.

1. To hear his Voice; O Sinners, Christ speaks to you by your Consciences, by his Spirit, by his Word, by his Rod, and by his Servants: O you Men and Women of this City, God hath spoken to you by all these Voices, but you have turned the deaf Ear to Christ. *The Voice of the Lord cryeth to the City, (and the man of wisdom shall see thy Name) hear yee the Rod, and who hath appointed it, Micha. 6. 9.* O London, London! God speaks to thee by his Judgements: and because thou would'st not hear the Voice of his Word, he hath made thee to feel the Stroke of his Rod. O great City! how hath the Plague broke in upon thee, because of thy abominations? *Thus they provoked him to anger with their inventions, and the Plague brake in upon them, Psal. 106. 29.* O you of this City! how is the wrath of the Lord kindled against you, that such multitudes of thousands are fall'n within thy borders by the noysome Pestilence, God's immediate Sword? O London! how are thy streets thinned, thy Widows increased, and thy burying places filled, thy Inhabitants fled, thy Trade decayed! O therefore lay to heart, you



you that are yet alive, all these things, and turn from your wicked ways, that the cry of your Prayers may out-cry the cry of your sins, and be like unto the City of *Niniveh*, who believed God, and gave credit to *Jonas* his words, who humbled themselves, and fasted, and cried mightily unto the Lord, *Jonas* 3. 5. O let not Heathens outstrip Christians; Did *Niniveh* repent and turn from their wicked ways, and shall not *London*? May be you may think (my Brethren) that all is well now, and that God is friends with you, because the sickness decreaseth and abateth; I say, Blessed be God for it; but be not deceived, God is not mocked, to whomsoever God bestows great mercies, if they abound in great wickedness, he will inflict great punishments upon them. Alas Beloved, do your sins decrease? And doth that abate? Is there a turning from sin, and a turning to God? Is there a reformation and amendment of life amongst you? If this be so, then you may hope that God hath done afflicting of you: *If my People which are called by my Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I forgive their sin, and heal their land, 2 Chron. 7. 14.* But if you remain still as prophane as before, as superstitious as before, as carnal as before, as luke-warm as before, as hard-hearted and

cruel as before, as proud and vain as before; I say, if it be thus with you God hath not yet done with London, but hath other Judgements to pour out upon you, though he cause this to cease; do but see how God dealt with the Jews in this case, *Am. 4. 6. I have given you cleanness of teeth in all your Cities, and want of bread in all your places, yet have you not returned unto me, saith the Lord; I have also with-holden the rain from you, yet have ye not returned unto me, saith the Lord; I have smitten you with blasting and mildew, yet have you not returned unto me, saith the Lord. I have sent among you the Pestilence, after the manner of Egypt, your young men have I slain with the Sword, and have taken away your horses, and I have made the stink of your Camps to come up into your nostrils, yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a fire-brand plucked out of the burning, yet have ye not returned unto me, saith the Lord: Therefore this I will do unto thee, O Israel, and because I will do this unto thee, prepare to meet thy God, O Israel. Therefore my dear Brethren, for Gods sake, for Christs sake, and for your souls sake, hear Christs Voice, that you may be prosperous on earth, and glorious in Heaven.*

2. Let me exhort you, and O that I could pre-

prevail with you to perswade you of this City to three things.

I. That you would thoroughly turn from your evil ways, and amend your doings, that God may repent him of the evil which otherwise he may bring upon you. O see what the Lord saith, *Jer. 26. 3. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of their doings, see vers. 13.* Therefore now amend your wayes, and your doings, and obey the voice of the Lord your God, and the Lord will repent him of the evil that he hath purposed against you. Also mark what the Lord speaketh by the Prophet, *Jer. 7. 3. Thus saith the Lord of Hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place, Ver. 5.* If ye thoroughly amend your ways and your doings, O beloved, the Lord our God is willing to heal, willing to hear, and willing to forgive. Great Cities are places which are usually guilty of great sins, great provocations, and great abominations; and for this cause hath God destroyed and overthrown many Cities, as the Cities of Sodom and Gomorrah, *Gen. 19. 24. Then the Lord rained upon Sodom and Gomorrah fire and brimstone from the Lord out of Heaven, Also Admah and Zeboim, Hos. 11. 3. How shall I make thee as Admah, and*

set thee at Zeboim : So Jerusalem and other Cities were destroyed by God for their sinnes and wickedness, 2 Chron. 35. 19. Jer. 52. 13, 14. Now see what the Apottle Peter saith of ot this, 2 Pet. 2. 6. *And turning the Cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly.* O London, repent, that it may not be so with thee. O ye people ! rent your hearts, and not your garments, and turn unto the Lord who is willing to receive you, that so his Judgements may be diverted; your former Mercies restored, and his blessings poured down upon you.

2dly. That you would dearly love, and highly prize those precious Saints and Servants of the Most High God, which are amongst you. These are they of whom the world is not worthy, Heb. 11. 38. God prizes them as his Jewels and Treasures, Mal. 3. 17. Exod. 19. 5. God calls them the dearly beloved of his soul, Jer. 12. 7. They are a chosen generation, a Royal Priesthood, an holy Nation, a peculiar People, 1 Pet. 2. 9. O therefore he suffereth no man to do them wrong; yea, he reproveth Kings for their sakes, Psal. 105. 14. O beloved Nations, and Cities, and Kings are blessed for their sakes, see Gen. 12. 2, 3. *And thou shalt be a blessing, I will blesse them*

them that blesse thee, and curse him that curseth thee. O London, in this thou art happy, yea more happy than any one City upon the face of the Earth, (that I know, or have heard of) because thou hast within thy Borders more righteous, more Saints, more true Believers, who are still sighing and mourning for thy sins, praying for thy peace, and seeking and desiring thy eternal good.

3dly. And lastly let me exhort you to open the door, and let Christ in, into your Thoughts, into your Minds, into your Affections, into your Desires, into your Estimations, and into your Conversations. O beloved, keep Christ out no longer, but let him into your hearts and souls, that he may make you rich, rich in Faith, rich in Knowledge, rich in Assurance, rich in Privileges, rich in Experiences, and rich in good works. O therefore let not sin be let in, and Christ shut out. O let Jesus Christ into your hearts, for if you shut the door against Christ, he will shut the door against you.

First, The Door of Mercy.

Secondly, The Door of Acceptance.

Thirdly, The Door of Salvation.

1. The Door of Mercy will be shut against you: Such whom Christ calls to, and they will not hear, they shall call, but Christ will not hear, *Prov. 1. 24. Because I have called and*

and ye have refused, I have stretched out my hand, and no man regarded, Ver. 28. Then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them, Ezek. 8. 18. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape, and though they shall cry unto me, I will not hearken unto them, Jer. 11. 11. Because they have behaved themselves ill in their doings, Mich. 3. 4. Thus my Beloved, you see how the Door of Gods Mercy will be shut against you, if you shut the Door of your hearts against Christ.

2dly. The Door of Acceptance will be shut against you, if you shut the Door of your hearts against Christ; Thus saith the Lord unto this People, thus have they loved to wander, therefore the Lord doth not accept them: when they fast I will not bear their cry, and when they offer burnt-offerings and an Oblation I will not accept them, Jer. 14. 10. 12. To what purpose cometh there to me Incense from Sheba? and Sweet Cane from a far Country? your burnt-offerings are not acceptable, nor your Sacrifices sweet unto me, Jer. 6. 20. I hate, I despise your Feast-days, and I will not smell in  
your

your solemn Assemblies; and though ye offer me offerings, I will not accept them, Amos 5. 21, 22. O beloved, those that will not accept of Christ, shall not be accepted in Christ: Who hath made us accepted in the Beloved, Ephes. 1. 6.

3dly, The door of Salvation will be shut against you, if you shut the door of your hearts against Christ. He that made you will not save you, and he that favoured you, will shew you no favour, but as you have refused to open the door of your hearts to our Saviour; so he will refuse to own you as his people, and open the Door of Salvation for you; see the words of our blessed Lord himself, Luke 13. 25. When once the Master of the house is risen up, and hath shut too the Door, and yee begin to stand without and to knock at the Door, saying, Lord, Lord, open unto us; and he shall answer and say unto you; I know you not, whence you are: depart from me all ye workers of iniquity. Then shall be weeping and gnashing of Teeth, when ye shall see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, and ye your selves thrust out. Consider what hath been said, And the Lord give you understanding in all things.

*The End of the First Sermon.*

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T H E  
Great DAY  
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Rev. 6. 17.

*For the great day of his wrath is come, and  
who shall be able to stand.*

**E** Very mans thoughts runs now like  
*Nebuchadnezzars*, with a desire to  
know what shall come to pass hereaf-  
ter, or what things time will bring  
forth, *Dan. 2. 29.* There is nothing in the  
Womb of time, but what was first in the  
Womb of God.

Now this Book of the *Revelations* shews us  
these three things. 1. The

1. The State and condition of the true Church of Christ upon Earth, under the power and reign of Antichrist.

2. The rise, the reign, and rage of Antichrist in the World.

3. The quiet, blessed, and glorious state and condition of the true Church here below; after the ruine and downfall of Antichrist, the coming of Christ will be the ruine of Antichrist, 2 Thes. 2. 8, *Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.* This is decreed in Heaven, and declared on Earth.

This Chapter out of which my Text is taken shews us seven things.

1. Here you may see what Gods dreadful Judgements are; by which he cuts off, and destroys the Inhabitants of the Earth, for their sin and wickedness: they are likened (or compared to Horses, as you may see from ver. 4. to ver. 8. *Here you have a red horse the Sword: A black horse, the Famine: A pale horse, the Pestilence (or Plague) which leads to death.*

Horses are Creatures, which run to and fro, and so do Gods Judgements; from house, to house; from street, to street; from City, to City; from Town to Town; and from one Parish to another: *And the Lord said, go ye after him thorough the City; and smite:* L

not your eye spare, neither have ye pity, Ezek. 9. 5. so Jer. 5. 1, 2, 3, 4, 5, 6.

Horses are Creatures, which are very swift in their motion, they run many miles in a little time: and therefore men ride them post. Gods Judgements are also very swift, they do much execution in a little time. So the Lord sent a Pestilence upon *Israel*, from the morning, even to the time appointed: and there died of the people from *Dan*, even to *Bersheba*, seventy thousand men, 2 Sam. 24. 15. 2 Chron. 32. 21. You may also see a proof of this, by what God hath done to *London*, when there fell of the people above a thousand a day.

2. You may see here, where all the Holy Martyrs and witnesses of Jesus Christ are, who have been slain for the word of God, and for the Testimony of Jesus, they are under the Alter v. 6. That is, under the glorious protection of Christ in Heaven. They are before the Throne of God, serving him day and night, and the Lamb leads them to the living Fountain, and God wipes away all tears from their eyes, Rev. 7. 15, 16, 17.

3. You may see also the cause for which these blessed souls were slain, it was for the word of God, and for the Testimony of Jesus Christ, ver. 9.

4. Here you may see, that all the Saints pre-

precious blood which hath been spilt from time to time, by the Whore of *Babylon*, cryeth aloud day and night, to God for vengeance upon *Babylon*, ver. 10.

5. You have here the answer of God, in relation to the Saints Cry, and it was said unto them, *That they should rest yet for a little while, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled*, ver. 11.

6. You may here see what dreadful and terrible things, followed upon the opening of the sixth Seal, ver. 12. *And Lo there was a great Earth-quake; and the Sun became black as sack-cloth of Hair, and the Moon became as blood, and the Stars of Heaven fell unto the Earth: And the Heaven departed as a Scrole when it is rolled together; and every Mountain and Island were moved out of their places.* These are the visible Judgements of God which are to come upon the Antichristian Crew.

7. And lastly; this Chapter shews us what will be the state and condition of those men at that day, who are found enemies to God and his people, ver. 15. *And the Kings of the Earth, and the great men, and the rich men, and the chief Captains, and the mighty men, and every bond-man, and every free-man hid themselves in the Dens, and in the Rock of the Mountains*, ver. 16. *And said to the Moun-*

*tains*

*tains and Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb.*

Now this brings me to the words of my Text; which shews us the reason of this great out-cry: *for the great day of his Wrath is come; and who shall be able to stand:*

The words of my Text, contain two things: A reason, and a Question.

1. The former part is the Ground ( or Reason ) of this great out-cry here made by the Kings and great men of the Earth, together with every bond-man and free-man; *for the great day of his Wrath is come.*

2. The later part is a Question proposed about standing at that day, *And who shall be able to stand?*

The point of Doctrine which I shall lay down from these words, is this,

Doct. *That the greatest part of Men and Women will not be able to stand in the Day of Gods Wrath.*

In the handling of this point, I shall shew you four things.

1. That there are some days greater than others.

2. The nature and property of this great day.

3. And thirdly, Who they are that will not be able to stand in this day of Gods wrath.

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4. *The Use and Application.*

In the first place, I shall shew you, beloved, that there are some great Days spoken of in the Scripture; See *Jer. 30. 7.* *Alas! for that day is great, so that none is like it: It is even the time of Jacobs troubles, but he shall be saved out of it.*

The second great day you have in *Hosea 1. 11.* *Then shall the Children of Judah, and the Children of Israel be gathered together, and appoint themselves one head; and they shall come up out of the Land, for great shall be the day of Jezreel.*

The third great day you have in *Joel 2. 31.* *The Sun shall be turned into darkness, and the Moon into blood, before the great and terrible day of the Lord come.*

The fourth great day you have in *Mal. 4. 5.* *Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord.*

The fifth great day is this in my Text, *For the great day of his wrath is come, and who shall be able to stand?*

The sixth great day you have in *Rev. 16. 14.* *For they are the Spirits of Devils working miracles, which go forth unto the Kings of the earth, and of the whole World, to gather them to the battle of that great day of God Almighty.*

The seventh and last great day you have in the

the Epistle of Jude, ver. 6. *And the Angels which kept not their first Estate, but left their own habitation, he hath reserved in everlasting Chains under darkness, unto the Judgement of the great day.* Thus beloved, you see that there are some days greater than others; which the Scripture calls great days, because of the greatness of the work which God doth, and will do, in those days.

2. I shall now shew you the nature and property of this great day in my Text, which is called, *The great day of Gods wrath.*

O my Brethren, this will be a very dreadful and terrible day to the Wicked, who call evil good, and good evil; who put darkness for light, and light for darkness; and put far from them the evil day, which is now hastning upon them.

First of all, this day will be a day of Astonishment to the wicked and ungodly; as it is said, *Deut. 28. 28. The Lord shall smite them with madness and blindness and astonishment of heart.* O, it will be with the wicked as it was with *Nebuchadnezzar*, *Dan. 3. 24.* who was astonished to behold the works and wonders of God, which the Lord wrought for the deliverance of those which put their trust in him. *Then Nebuchadnezzar the King was astonished, and rose up in haste, and spake, and said unto his Counsellors, Did not we cast three men*

bound into the midst of the Fire? They answered and said unto the King, True, O King. He answered and said, Lo I see four men loose, walking in the midst of the Fire, and they have no hurt, and the form of the fourth is like the Son of God. O sinners! do but see here how this proud *Nebuchadnezzar* was astonished at the beholding of this sight: here are three things that did astonish this great King.

First, To see the Fire, whose nature is to burn and consume, to have no power to seize upon the bodies of those men: Fire, is one of the cruellest Creatures; it is a merciless creature, and therefore the torments of Hell is set forth by Fire, *Mat. 25. 41. Go ye cursed into everlasting Fire, prepared for the Devil and his Angels.*

Secondly, the second thing which did astonish *Nebuchadnezzar*, was to see the servants of the Lord, walk in the fiery Furnace. *Did not we cast three men bound in the midst of the Fire? Lo I see four men loose walking in the midst of the flame;* They were cast in bound, but now they are loose. Now that the Fire should have power on their bands, and not on their bodies, O! this caused astonishment in *Nebuchadnezzar*.

Thirdly, The third thing that did astonish him, was to see their number not decreased, but increased: *Did not we cast three men bound*

into



*The Great day of his Wrath.*

43

into the Fire, and lo I see four men walking in the midst of the Fire, and the form of the fourth, is like unto the Son of God. And this did also astonish this great King: Now as it was with *Nebuchadnezzar* here, so it will be with the Wicked in this great day.. O you that now speak proudly, look highly, and walk contemptibly, it will astonish you to see Gods judgments pouring out upon you, and his wrath wax hot against you, till there be no remedy. O do but see that Text, *Jer. 51. 37. And Babylon shall become heaps, a dwelling place for Dragons, an astonishment and an hissing, without an Inhabitant*: Thus it will be with the ungodly at that day.

2. It will be a day of terror to those that know not God, and that obey not the Gospel of Christ; the terrors of God will be upon such, as it was upon those Cities, *Gen. 35. 5.* O ye graceless persons, that now fear not God, nor tremble at his word, he will make you then tremble, as he did *Belshazer*, when he beheld the hand writing, *Dan. 5. 6. Then the Kings Countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another.* O ye Drunkards and Swearers, you that despise reproofs, and hate instruction and set at nought all Gods counsel, know this, that the day of Gods wrath will be a day of ter-

ror to you, which will make your hearts to sink within you, your countenance to change, your joints to be loosed, and your ears to tingle, when the terrors of the Almighty set themselves in array against you. Therefore saith the Apostle, *2 Cor. 5. 11. Knowing therefore the terrors of the Lord, we perswade men.*

*2dly.* This day of Gods wrath, will be a day of Distress to the wicked, when your fear shall come as desolation, and your destruction as a whirlwind, when distress and anguish cometh upon you, *Prov. 1. 27.* to see that in *Zeph. 1. 15.* That day is a day of wrath, a day of trouble and distress, a day of waistness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness: *And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord, and their blood shall be poured out as dust, and their flesh as the dung, neither their silver nor their gold shall be able to deliver them in the day of the Lords wrath.* O the distress that ungodly persons will be in at this day, which will make them cry to the Rocks and Mountains to fall on them, and hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb. The God of Heaven will bring distress upon all sorts of men, which shall be found ungod-

ly, and their honour shall not deliver them, nor their Gold deliver them; nor their Silver deliver them, nor the greatness of their multitudes deliver them, but distress will come upon them as it did upon Saul, 1 Sam. 28. 15. *And Saul answered, I am in sore distress, the Philistines make war against me, and God is departed from me, and answereth me neither by Prophecies, nor by dreams. See Luk. 21. 23. And there shall be great distress in the Land, and wrath upon this people. Can you hear this. and not tremble at it, O ye that are prophane?*

Fourthly, This day of Gods wrath will be a day of great contempt to the ungodly, the Lord of Hosts hath purposed it, to stain the pride of glory, and to bring into contempt all the honourable of the Earth, Isa. 23. 9. O! the enemies of the Lord, and such as oppose his Truth, will be then hissed at. O do but see that place Jer. 51. 37. *And Babylon shall become heaps, a dwelling place for Dragons; an astonishment and an hissing without an Inhabitant.* The Lord will pour contempt upon all sorts of men who have sided with the Whore of Babylon, and drunk of her Cup, they will not know whether to goe, nor where to hide their heads; but every one will hiss at them, and have them in derision, saying, These are they who said, It is in vain to serve the Lord,

and what profit is there in keeping of his Ordinances, and in walking mournfully before the Lord of Hosts? who counted Saints Sots, and godliness to be madness; therefore will they be contemptible before the Lord, Angels and good men. O think of this, you that speak proudly, and blasphemously against God and his People; know assuredly, That God will speak to you in his wrath, and vex you in his sore displeasure: *He that sitteth in the Heavens shall laugh, the Lord shall have you in derision, Psal. 2. 3, 4.*

Fifthly, This day of Gods Wrath will be a day of great destruction; *Have ye not asked them that go by the way? and do ye not know their tokens, That the wicked is reserved to the day of destruction, they shall be brought forth to the day of Wrath, Job. 21. 29, 30.* In this day the Lord will destroy both evil persons, and evil things, men, and their Idols; men, and their Intentions: *Every plant which is not of Gods planting, shall be pluckt up, and the Lord alone shall be exalted in that day, and the Idols he shall utterly abolish; in that day a man shall cast his Idols of Silver, and his Idols of Gold, which they have made each one for himself to worship, to the Moles, and to the Bats, to go into the Clefts of the Rocks, and into the tops of the cragged Rocks, for fear of the Lord, and for the glory of his Majesty when he ariseth to shake terribly*

ribly the Earth, Isa. 2. 18, 20, 21. All false ways, false worships, and false Doctrines, shall fall in that day; this day will be a reaping day, God will empty the Earth; as the Prophet *Isaiah* speaks, *ch.* 24. 1, 2, 3. Behold the Lord maketh the Earth empty, and maketh it wast, and turneth it upside down, and scattereth abroad the Inhabitants thereof, and it shall be as with the People, so with the Priest; as with the Servant, so with the Master; as with the Maid, so with her Mistress; as with the Buyer, so with the Seller; as with the Lender, so with the Borrower; as with the taker of Usury, so with the giver of Usury to him; the land shall be utterly emptied, and utterly spoil'd; for the Lord hath spoken this Word. See *Joel* 3. 13, 14. Put ye in the Sickle, for the Harvest is ripe, come, get you down, for the Press is full, the Fats overflow, for the wickedness is great, Multitudes, multitudes in the Valley of Derision; for the Day of the Lord is near in the Valley of Derision. So in *Rev.* 14. 15. The Angels are appointed to reap down the Earth. O let every one that hears (or reads) these sayings, let them hear, and fear, and tremble at them, for this will be a day of great destruction to the wicked and ungodly.

Sixthly, and lastly, This will be a day of great wrath, as it is said in the words of my Text, *For the great day of his wrath is come:*

But

But who may abide the day of his coming, and who shall stand when he appeareth? For he is like a Refiners Fire. O beloved! this is not the day of mans wrath, men have had their day of reigning and raging, and lording it over Gods people, but thats over and gone, and now Gods day is come, and this is the day of his wrath, and woe to the Earth, and woe to the Sea, and woe to the Whore of *Babylon*; for the hour of her judgement is come. O beloved, Gods wrath will be very terrible to the wicked.

1. It will tear them in pieces like a Lyon, *For I will be unto Ephraim as a Lyon, and as a young Lyon to the house of Judah, I, even I, will tear, and go away, I will take away, and none shall rescue him.* Hosea 5. 14. so Job. 16. 9. *The Lord teareth me in his wrath,* so Psal. 50. 22. *Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.*

2. It consumes like Fire: for behold the day cometh that shall burn like an Oven, and all the proud, yea, and all that do wickedly, shall be stubble, and the day that cometh, shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, *Mal. 4. 1. Therefore have I poured out mine indignation upon them, I have consumed them with the Fire of my Wrath,* Ezek. 22. 31.

3. It

3. It swallows up like a Dragon, he hath devoured me, he hath crushed me, he hath swallowed me up like a Dragon, *Jer. 51. 34.* *Thou shalt make them as a fiery Oven in the time of thine anger, the Lord shall swallow them up in his wrath, and the fire shall devour them, Psal. 21. 9.* O! the wrath of the Almighty is that which tears like a Lyon, consumes like Fire, and swallows up like a Dragon; and therefore it is called (in the Scripture) fierce wrath, *2 Kings 23. 26.* See *Psal. 78. 49.* He cast upon them the fierceness of his anger, wrath, and indignation, and trouble. So in *Rev. 16. 19.* it is said, *And the great City was divided into three parts, and the Cities of the Nations fell, and great Babylon came in remembrance before God, to give unto her the Cup of the Wine of the fierceness of his Wrath.* Thus beloved, I have shewed you the nature and property of this great day spoken of in my Text.

1. A day of Astonishment.
2. A day of Terror.
3. A day of Distress.
4. A day of Contempt.
5. A day of Destruction.
6. A day of Wrath.

I shall now come in the third place, to shew you who they are that will not be able to stand in this great Day

*First*

*First, Such as are prophane, will not be able to stand in this great day, but say to the Mountains, Fall on us; and to the Hills, Cover us, Luke 32. 30. Because they have filled the midst of thee with violence, and thou hast sinned, therefore I will cast thee as prophane out of the Mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of fire, Ezek. 28. 16. so Rom. 2. 9. Tribulation and anguish upon every Soul of man that doth evil. O ye prophane, ye that now wallow in your sins, as the Sow in the mire, and eat up sin, as they eat Bread, and drink up iniquity like water; O! let me tell you, you will not be able to stand in the day of wrath, nor in the day of Judgement, but destruction will be your end, and everlasting misery your portion. ☉ that such would but consider these two places of Scripture, Phil. 3. 19. Whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things. So also that in 1 Cor. 6. 9, 10. Know ye not, that the unrighteous shall not inherit the Kingdom of God: Be not deceived,*

*Neither Fornicators,*

*Nor Adulterers.*

*Nor Idolaters,*

*Nor Effeminate,*

*Nor abusers of themselves with Man-kind,*

*Nor*



*Nor Thieves,  
Nor Covetous,  
Nor Drunkard,  
Nor Revilers,  
Nor Extortioners, shall inherit the Kingdom  
of God.*

Though these men may now carry it out with a high hand, as if they had made a Covenant with Death, and with Hell they were at an agreement, but your Covenant with Death shall be disannulled, and your agreement with Hell shall not stand, when the overflowing scourge shall pass thorow, then ye shall be trodden down by it, *Isa. 28. 15. 18.*

Secondly, Such as are ignorant, will not be able to stand in this great day of Gods Wrath, when the Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power, *2 Thes. 1. 7, 8, 9.* O you that are ignorant and blind, do you hear this? you are some of those who will not be able to stand in this great day, but say to the Rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. Beloved, I told you in the morning

ning, That Ignorance is one of those cursed sins that bars and bolts Christ out of the heart. it is that which shuts them out from having mercy and favour with the Lord, See *Isa. 27. 11.* *For it is a people of no understanding, therefore he that made them will have no mercy on them; and he that formed them, will shew them no favour.*

Thirdly, Such as have sided with Antichrist against Christ, will not be able to stand in this great day; such as have drunk of the Whores Cup of Fornication, shall drink of the Cup of Gods indignation, which is poured out without mixture: *If any man worship the Beast and his Image, and receive his mark in his hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the Cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy Angels, and in the presence of the Lamb, Rev. 14. 9, 10.* O Beloved! all those who have been partakers with her in sinning, shall be partakers with her in suffering; therefore come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, *Rev. 18. 4.* All that cursed brood of Rome, with all the Antichristian crew, will not be able to stand in this great day of Gods wrath, but will be consumed like fuel, and be devoured as stubble

ble fully dry ; see *Nahum* 1. 9, 10. *What do ye imagine against the Lord? he will make an utter end, affliction shall not rise up the second time, for while they be folded together as thorns, and while they are drunken as Drunkards, they shall be devoured as stubble fully dry; so that all those who have assisted Anti-christ against Christ,*

*Against his Government,*

*Against his Gospel,*

*Against his Spirit,*

*Against his Worship,*

*Against his Ministers,*

*Against his Members.*

*And against his Glorious Cause.*

I say they will not be able to stand in this day of Gods wrath, but cry to the Rocks and the Mountains to fall on them. and to hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb  
*Rev. 19. 19, 20, 21.*

4. Such as have a form of godliness, and deny the power thereof, will not be able to stand in this *Great Day of Gods Wrath*; having a form of Godliness, but denying the power thereof, from such turn away, *2 Tim. 3. 5.* All idle and sloathful Professors, who have nothing of God, nor nothing of Christ, nor nothing of the Spirit, nor nothing of the power of the Word in them, having only a notion

tion or formal profession; such I say, will not be able to stand in this Day. See *Rom. 2. 17.* Behold, thou art called a Jew, and reatest in the Law, and makest thy boast of God, and art confident that thou thy self art a Guider of the Blind, an instructor of the Foolish, a Teacher of Babes, which hast the form of knowledge and of the truth, in the Law, but mark what God saith to such. *ver. 23.* *Thou that makest thy boast of the Law, through breaking of the Law dishonourest thou God? for the name of God is blasphemed among the Gentiles through you.* O! are there not many amongst us, who profess God in words, but deny him in works? who have a name to live, and are dead? who have a form, but not the power? who have all without, and nothing within? like to those in *Mat. 7.* there spoken of by Christ. *ver. 22.* *Many will say to me in that day, Lord, Lord, have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name done many wonderfull works?* *Ver. 23.* *And then will I profess unto them, I never knew you, Depart from me ye that work iniquity.*

5. Such as are idle Shepherds, and blind Guides, will not be able to stand this great day of Gods Wrath, but will cry to the Rocks and the Mountains to fall on them, and to hide them from the face of him that sitteth on the Throne,

Throne, and from the Wrath of the Lamb. For this, see a few Scriptures among many, what the Lord our God speaketh against idle Shepherds, and blind Guides, who feed themselves, and not the Flock of Christ, See Ezek. 34. 2, 3, 4. Thus saith the Lord God unto the Shepherds, *Wo be to the Shepherds, of Israel, that do feed themselves: should not the Shepherds feed the Flock? Ye eat the Fat, and ye clothe you with the Wool; Ye kill them that are fed, but ye feed not the Flock; The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away; neither have ye fought that which was lost; but with force and with cruelty have ye ruled them. Therefore, O ye Shepherds, hear the word of the Lord, Thus saith the Lord God, Behold, I am against the Shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock: neither shall the Shepherds feed themselves any more; For I will deliver my Flock from their mouth, that they may not be meat for them, ver. 9, 10. For both Prophet and Priest are Prophane, yea on my house have I found their wickedness; saith the Lord of Hosts, concerning the Prophets, behold, I will feed them with wormwood, and make them drink of the water of Gall, for from the Prophets of Jerusalem,*

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lem, is prophanness gone forth into all the Land, Jer. 23. 11, 15, 16. See also Hosea 4. from ver. 1. to 11. Mark also what our Lord Jesus Christ saith, Mat. 23. of idle Shepherds and blind Guides, verse 14. *Wo unto you Scribes and Pharisees, Hypocrites, For ye devour Widows Houses, and for a pretence make long prayers, therefore ye shall receive the greater damnation.* Thus you see, Beloved, that the Scriptures with open mouth do speak forth the desolation, and calamities which will befall idle Shepherds, and blind Guides in that day? and if they cannot stand when his wrath is kindled but a little, O what will they doe when his wrath shall come upon them to the utmost, even the fierceness of his wrath? then will they not be able to stand.

*6thly.* Such as are *Hypocrites* will not be able to stand in this great day of Gods wrath, but desire if it were possible to hide themselves in the Dens and Caves of the Earth. And the people shall be as the burning of lime, as thorns cut up shall they be burnt in the Fire. Hear ye that are afar off what I have done, and ye that are near, acknowledge my might; The sinners in *Zion* are afraid, fearfulness hath surprized the Hypocrites: Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings? See Job. 8. 13. So are the

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paths of all that forget God, and the Hypocrites hope shall perish, ver. 14. Whose hope shall be cut off, and whose trust shall be a Spiders web, ver. 15. He shall lean upon his house but it shall not stand, he shall hold it fast, but it shall not endure. O thou hypocrite, whoever thou art, notwithstanding thou hast got the talking part of Religion, and makest a shew of Godliness, yet all this while thou art a dissembler in thy heart. See Jer. 42. 21, 22. For ye dissembled in your hearts, when ye sent me unto the Lord, your God, saying, Pray for us unto the Lord our God, and according unto all that the Lord our God shall say, so declare unto us, and we will do it. And now I have this day declared it to you, but ye have not obeyed the Voice of the Lord your God, nor anything for the which he hath sent me unto you. Now therefore know, certainly, that ye shall dye by the Sword, by the Famine, and by the Pestilence, in the place whither ye desire to go and to sojourn. Do you hear this, ye that are Hypocrites, that God hates such, and will punish them with great punishments; He will cut them asunder, and give them their portion with Reprobates, and Castaways, in everlasting burnings, Mat. 24. 51.

7. And lastly, All such as love not the Lord Jesus Christ in truth and sincerity, will not be able to stand in this day of Gods Wrath; whe-

ther they be Turks or Jews, Papists or Protestants, bond or free, all is one, for they will not be able to stand if they love not the Lord Jesus Christ; See 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathema, Maranath.* O beloved! all those who shall be found Unbelievers, Unconverted, and Unregenerate in this *day of Gods Wrath*, be they Kings, or great men, rich men, or chief Captains, or mighty men, or be they bond-men, or free-men, they shall all cry to the Mountains and Rocks, saying, *Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb, for the great day of his Wrath is come.*

Thus beloved, I have shewed you briefly in seven particulars; who they are that will not be able to stand in the *day of Gods Wrath*.

1. The Prophane.
2. The Ignorant.
3. They that side with Antichrist against Christ.
4. The formal Professor.
5. The Idle Shepherds and blind Guides.
6. The Hypocrites.
7. And lastly, They that love not the Lord Jesus.

Obj. *But Beloved, it may be you will say, If*

ment



*none of these will be able to stand, who then will?*

*Ans.* I Answer; All those who shall be found having on their Wedding Garments, and in the Spirit of the Lamb will be able to stand in this day, and they are these.

1. *They that overcome*, Rev. 2. 11. Chap. 3. 21. Chap. 12. 11. Chap. 21. 7.

2. *They that keep the Commandments of God, and have the Testimony of Jesus Christ*. Rev. 12. 17. Chap. 6. 9.

3. *They that stand with the Lamb*, Rev. 14. 1. Chap. 17. 14.

4. *They that have their Fathers name written in their forehead*, Rev. 14. 1.

5. *They that sing a new song*, Rev. 14. 2.

6. *They that are redeemed from the earth*, ver. 3.

7. *They that follow the Lamb whithersoever he goeth*, ver. 4.

8. *They that are not defiled with the pollutions of the Whore of Babylon, and in their mouths is found no guile*, ver. 5. Now beloved, these are they who will be able to stand in that great day of Gods Wrath, when others will not be able, but call to the Rocks and Mountains to fall on them.

I shall now proceed in the fourth place to the *Use and Application* of this point.

*Use 1.* And first of all by way of information; If it be so, that the greatest part of

Men and Women will not be able to stand in this day of Gods Wrath, then this may inform us of three things.

1. That as men have had their day, so God will have his day: Men have had their day of sinning, God will have his day of punishing: Men have had their day of treasuring up of Wrath, God will have his day of pouring out of Wrath: Men have had their day of defiling, God will have his day of refining: Men have had their day of fornication, God will have his day of Indignation: *For the day of the Lord is near upon all the Heathen: as thou hast done, it shall be done unto thee: thine reward shall return upon thine own head,* Obad. 15.

2. That though God beareth with sinners in the day of his patience, yet he will not bear with them in the day of his Wrath, *God will pass through the City and smite, let not your Eye spare, neither have ye pity,* Ezek. 9. 5. O beloved! in the day of Gods patience, he beareth with you, and waiteth to be gracious: O how many hundred years hath God bore with the Whore of *Baby'on*, notwithstanding her great provocations and wickedness; but now in the day of his Wrath, the Lord will not spare her, nor shew pity to her, but pour out his Wrath and Indignation upon her to the utmost; Therefore shall her Plagues come in one day, death and mourning, and famine, and

and she shall be utterly burnt with fire : For strong is the Lord God who judgeth her, *Rev.* 18, 8. O see that terrible word, *Isa.* 42. 13; 14. 'The Lord shall go forth as a mighty man, 'he shall stir up Jealousie like a man of War, 'he shall cry, yea, roar; he shall prevail against his Enemies. I have long time holden 'my peace; I have been still and refrained 'my self : Now will I cry like a travelling woman : I will destroy and devour at once. Do you see this Sinners, how God is resolved to proceed against you in the day of his Wrath, though he bear with you in the day of his Patience.

3dly. This day of Gods wrath will be a very dreadful and terrible day to the wicked, as appears by what hath been said. O sinners ! it will be a day of Astonishment, a day of Terror, a day of Distress, a day of Contempt, a day of Destruction, and a day of Wrath : O it will be a day of darkness and gloominess, a day of clouds and thick darkness, *Joel.* 2. 2. 'The great day of the Lord is near, it is near, 'and hasteth greatly, even the voice of the day 'of the Lord; the mighty man shall cry there 'bitterly; that day is a day of wraah, a day of 'trouble and distress, a day of wastness and desolation, a day of darkness and gloominess, 'a day of clouds and thick darkness. *Zeph.* 1. 14, 15. O who is able to express the terror of

the Almighty in this day of his Wrath ! O that every Soul that hears me this day , would lay to heart, and consider with themselves , that they may be able to stand in this day of Gods Wrath. And so much for this *Use of Information.*

*Use 2.* By way of *Examination and Self-Tryal.*

O Friends ! how much doth it concern you and me , to examine our standing , that we may be able to stand in the day of Gods wrath , which is coming so fast upon us. O ! you see how that his wrath is but a little kindled , and yet how hard a matter is it for men to stand , and to abide it ! Thousands have been sent to their Graves by it , and many hundreds have left their habitations because of it , and are fled out of the City into several parts of this Kingdom for refuge. O what a sad and doleful place hath this City been for several Weeks past ! The greatest Trade which hath been here amongst us , was to bury the Dead , and tend the Sick. O now , my Brethren , if this little be so much , what will it be when the great day of his Wrath is come ! who will then be able to stand ? O therefore , examine your selves , and try your selves , examine your Faith , whether it be true ? your knowledge whether it be sanctified ; your hope , whether it be purified ; your love ,  
whe-

whether it be sincere ; your evidences, whether they be sound ? your hearts , whether they be gracious ; your desires whether they be holy ; your ends, whether they be right ; and your conversations, whether they be Heavenly ; that you may be able to stand in the day of Wrath, in the day of Death, and in the day of Judgement, 2 Cor. 13. 5.

*Use 3. Thirdly, By way of Exhortation.*

And I shall be brief, lest I should intrude too much upon your patience ; but I hope you will not think the time long ; for it may be the last Sermon that I may preach, or you hear. Well ( Beloved ) is it so, That the greatest part of Men and Women will not be able to stand in the day of Gods Wrath, give me leave therefore to exhort you to these three things.

*First*, You that are sinners, to repent of your sins ; *for he that confesseth and forsaketh, shall have mercy*, Prov. 28. 13. *He that covereth his sins, shall not prosper ; but he that confesseth and forsaketh them, shall have mercy. Happy is the man that feareth alway, but he that hardneth his heart shall fall into mischief.* O sinners ! you have grievously sinned against God, you have deserved as many Hells as you have committed Sins ; you have sinned against his mercies, you have abused his patience, you have resisted his Spirit, you have disobeyed

beyed his Gospel, you have made light of his Ministers, and you have hated his Members. O sinners! all this have you done, and yet the Lord hath spared you; and though you have sinned at so high a rate, yet God doth give you space to repent. O let his goodness lead you to repentance, that you dye not in your sins. O therefore, for God's sake, and Christ's sake, be prevailed withal, why will you die, seeing God would have you live? Why will you damn your selves? Why will ye go to Hell, seeing God would have you go to Heaven? O do but see what the Lord saith, *Isa. 1. 18. Come sinner, saith the Lord, and let thee and I reason together, though thy sins be as scarlet, they shall be as snow; though they be red as crimson, they shall be white like wool.* Verily, if you have not hearts of stone, methinks these words should melt you, to see the love, the pity, the mercy and willingness of God to do your souls good.

*Secondly*, Let me exhort you to get an interest in the Lord Jesus, that you may be able to stand in the day of his Wrath: O sinners! go to Christ, his Promises are open to you, his Arms are open to embrace you, his Spirit is ready to assist you, and his people are ready to own you, and his Angels are ready to attend you, and Heaven it self is ready to receive you. O sinners! if you will but come  
to

to Christ, you shall be reconciled to the Father, justified by the Son, you shall be sanctified by the Spirit, you shall be delivered from Wrath, you shall be made the Children of God, you shall have your names enrolled in the Book of Life, and finally you shall be received into everlasting glory at the end of your days. O therefore let this prevail with you to go to Christ for Light, for Life, for Grace, for Strength, and for Comfort and Peace, that of his fulness you may receive grace for grace, *John* 1. 16.

*Thirdly*, And lastly, Let me now exhort you ( who are dead to sin, separated from the World, espoused to Christ, reconciled to the Father ) to walk worthy of God, who hath called you to his Kingdom and Glory, *1 Thes.* 2. 12. O ye precious Saints, let me exhort you to keep your Lamps burning, your Loins girded, your Lives holy, and your hearts upright, your Judgements sound, your Consciences pure, and your Garments unspotted; and be not troubled at Gods dealings, and Dispensations, though he take away from you those that are precious to you; for as he sends the Wicked to Hell, that they may dishonour him no more; so he takes away the Righteous to Heaven, that they may glorifie him more: There seems to be four Reasons why God sweeps away the Righteous with the Wicked by the Pestilence.

1, Be-

1. Because they have finished their Work.
2. From the evil to come.
3. For the humbling of the rest which remain behind.
4. For the hardning of the Wicked.

Therefore ye precious Saints, you ought to be quiet, and to submit to the Will of God, and to say with *David*, *I was dumb and opened not my mouth, because thou didst it*, Psal. 39.  
9. Now I beseech you both Saints and Sinners, to consider of those things, and the God of Heaven give you understanding in all things which concerns his glory, and your eternal good.

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**The End of the Second Sermon.**

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# W A T C H

## A N D

# P R A Y.

Mark. 14. 38.

*Watch and Pray, lest ye enter into temptation.*

**A**S Christ is the Churches Friend, so Satan is the Churches Enemy.

Her greatest Enemy,

Her cruellest Enemy,

Her worst Enemy,

Her continual Enemy.

He that makes War against the Remnant of her Seed which keeps the Commands of God, and have the Testimony of Jesus, Rev. 12. 17.

The

The Devil envieth our happiness, and seeks our ruine.

1. By tempting of us, 1 Cor. 7. 5.
2. By persecuting of us, Rev. 2. 10.
3. By accusing of us, Rev. 12. 10.
4. By hindering of us, 1 Thes. 2. 18.
5. By beguiling of us, 2 Cor. 11. 3.

O beloved ! The Devil is  
The great Troubler of Saints.  
The great Deceiver of Nations.  
The great Devourer of Souls.

The great Enemy of all Mankind, who goeth about like a roaring Lyon, seeking whom he may devour. 1 Pet. 5. 9.

But now here is the Churches happiness,  
That Christ is her Friend, Cant. 5. 16.

Her greatest Friend,

Her dearest Friend,

Her loving Friend,

Her best Friend,

Her constant Friend,

Her sympathizing Friend,

Her mighty Friend ; by his blood she overcomes the Devil.

By his Graces she resists the Devil.

By his Might she treads him under her feet.

And by Faith in his Word she quenches all the fiery darts of the Devil.

O ! though Satan hates us, Christ loves us ;  
though

though Satan condemns us, Christ justifies us.

Though Satan accuses us, Christ clears us.

Though Satan tempts us, Christ strengthens us.

Though Satan seeks to destroy us, Christ preserves us.

Though Satan buffets us, Christ assists us.

1. By his Spirit,
2. By his Promises.
3. By his Graces.
4. By his Presence.
5. By his Word.
6. By his Intercession.
7. By his Power.
8. By his Ministers.
9. By his Examples.
10. By his Prayers.

O! The Lord Jesus hath a great love to us, and care of us, and therefore he counsels us in the Words of the Text, *To Watch and Pray, lest we enter into temptation.*

These are the words of our Lord Jesus to his Disciples, they having been slumbering and sleeping, when Christ had commanded them to *Watch*.

They contain, first, A supposition of their entering into temptation, upon which Christ grounds a Mandatory Exhortation, shewing them the way how to avoid it, in these words, *Watch and Pray, &c.*

Hence

Hence we may raise these two points of Doctrine.

Doct. 1. *That a Child of God is attended with Temptations.*

Doct. 2. *That the only way to avoid the evil of temptation, is to watch and pray.*

For the first of these we may observe this Method :

*First*, Of the Tempter.

*Secondly*, Of the Temptation.

*Thirdly*, Of the manner of their working, with the Reasons why they have so much power.

*First*, We have four several Tempters in Scripture.

1. God tempting man, *i. e.* trying and proving man, as in *Deut. 8.* 2. Thus God tempted *Abraham*, *Gen. 22. 1.* which is interpreted *Heb. 11. 17.* *By faith Abraham when he was tryed, offered up Isaac, &c.* This tempting is not to evil; nor for our hurt; but God tempteth upon these accounts:

1. For the Tryal of his peoples fear; as in that of *Abraham*, *Gen. 22. 12.* *For now I know that thou fearest God, seeing thou hast not withheld thine only Son from me.*

2. God tempts for the Tryal of their Faith, he proves them in something that's near and dear to them; perhaps deprives them of some special necessary mercy, to see whether they

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can trust him, and believe in the want of it; whether they can live by faith upon the God of the mercies when the mercies are gone; As it is written, *the just shall live by faith*, Hab. 2. 4. Rom. 1. 17. and it is said of Abraham, when he was tryed, *he offered up Isaac*, Heb. 11. 17.

3. Again thirdly, the Lord tempts for the proof of their obedience; and thus the Lord speaks to Abraham after that tryal; *And in thy seed shall all the Nations of the earth be blessed; why? because thou hast obeyed my voice.* In all this, the Lord seeth what is in our hearts, as he said to Israel of old, *Deut. 8. 2.*

2. We may find man tempting God too, that is, provoking God to jealousy and wrath: Thus did the Children of Israel at the waters of Meribah. *Deut. 6. 16. Ye shall not tempt the Lord your God.* *Exod. 17. 2. Wherefore do ye tempt the Lord?* but first of all, We tempt God when we doubt of his Power, as when we are in any strait or difficulty, we mistrust the power of God to deliver us, or bestow any mercy upon us which we stand in need of; as that Lord did on whose hands the King leaned, who said, *If the Lord would make Windows in Heaven, might this thing be? when God hath promised, in time of famine, that on the morrow there should be plenty*, 2 Kings 7. 2.

Secondly, We tempt God, when we doubt of his Mercy; for God is mercy in the ab-

tract; and it is a part of his glorious stile therefore he cannot endure to lose so great a part of his honour, but is provoked by it.

Thirdly; When we call his faithfulness in to question; what greater disparagement or more distastful to man, than to be wrongfully accused for falsifying his Word? then how much greater provocation is it to the great God, to be impeached for breach of promise, and counted unfaithful, who cannot lye? *Heb.* 6. 18.

4. Lastly, When we murmur at the hand of God, at any of his Judgments, thus *Israel* did at *Meribah*, *Exod.* 17-2, 3. and this doth exceedingly inflame and excite the wrath of God: We cannot dispose for our selves, and yet we are angry at the Providence of an All-wise God: We sin, and are troubled that God corrects us for sin.

3. In the next place, our Lusts are Tempers, as *Jam.* 1 14. Every man is tempted, when he is drawn away of his own hearts lusts, and enticed. Our lusts strive within us to be sinfully satisfied, and the flesh wars against the Spirit, the heart sometimes alluring, and this comes to pass.

1. By presenting some sinful object; it is good not to nourish such conceptions, but strangle them in their first appearance, else sinful thoughts grow upon us.

2. By

2. By presenting some desirableness in the object, but be quick-sighted; sin, however it seems fair under some colourable preterce, is indeed, upon good deliberations, not at all to be desired; but sometimes it comes clothed in such a glorious Garb, as if it meant no harm, that you must be fain to flye to God by Prayer against this temptation.

3. There's a perswasion to consent to the sin; but be nor easily perswaded to offend your Father: Oh! how will our lusts gain upon us, if we do not desist! Strive with all your might; the greater your allurements to sin is, the greater the sin is; I appeal to Saints experience.

4. In the fourth and last place, we have the evil tempting man; he is called the Tempter, *Mat. 4. 1. 3. Mark. 1. 13.* And indeed this is the grand Tempter, that makes use of our lusts, as a subservient organ or instrument for his temptations against the soul; and indeed were it not for our Lusts, it would be in vain for Satan to tempt: As we see in Christ, there was nothing within for Satan to take hold of, Christ being without sinful lusts, but Satan must come by word of mouth to tempt him, as *Mat. 4. 1. 3.* But here it might be enquired, How shall I know when Satan raiseth the temptation?

1. I answer; first, When it comes strongly

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and

and forcibly upon the soul as it were, with a double power, even overthrowing the soul (almost) at the first encounter.

There's double strength in the stroke.

2. Secondly, When it is of long continuance, as that was which *Paul* besought the Lord thrice for, *2 Cor. 12. 8*. Satan stirs up the heart afresh, and the lusts of the heart: When the fire is ready to die and go out, he blows it up again, adds life and strength to the temptation, which else could not last long. The Lusts they are the combustible matter, and Satan he inflames, and sets them on fire.

3. Thirdly, the Temptation, when though it may be weak at first, yet at length by degrees it grows stronger and stronger. Satan begins to reason with, and perswade the soul by plausible arguments.

4. Fourthly, We may perceive the working of that Serpent, the Devil, when the temptation is full of wiles and subtile delusions; *Ephes. 16. 11. 2 Tim. 2. 16. Rev. 2.*

24. The more intricate and full of subtilty the temptation is, the more cause there is to suspect, Satan is very busy for the insnaring of the Soul.

5. Lastly, The more it is in direct opposition to God in his commands, or the like; we may be the more sure it is of Satans framing: For the heart and its lusts seek for satisfaction,  
and



and then are still, (if Satan joyn not) though God be not so directly opposed: But the Devil strikes always at God in his temptation; or if not always, yet most frequently.

Thus much for the Tempter; now for the temptation it self. There are several sorts of Temptations; but to reduce them all to these three heads; they do concern, and strike at,

First of all, God, this being Satans great aim, to oppose God; as two mortal enemies, always in direct opposition one to the other; and thus he tempts either,

1. As to the being of God, calling in question the very truth of the Essence of the great God, causing the soul to doubt whether there be a God or no, like *Pharaoh, Who is the Lord, &c.* Exod. 5. 2.

But secondly, some temptations touch upon the nature of God, as to the manner of his being, the mystery of three distinct persons, as to their offices and operations, in one individual God-head, God the Father, God the Son, God the Holy Spirit; and yet all but one God, blessed for ever. Again, as to those Divine, inseparable attributes of God, his independency, purity, immutability, greatness, and eternity; his goodness, grace, mercy, love, patience and justice. I say, sometimes doubting of these things, is our temptation; yea, and coul Satan prevail we should flatly de-

ny his Being, Nature, Properties, and all, Look sternly on, and resist strongly such temptations as these, which do immediately and presumptuously intrench upon Gods Sovereign and Just Prerogative. And, if I mistake not, a great device of Satans in this Stratagem is, to perswade the creature from all dependency upon a Creator, that so being left to it self, and standing upon its own strength, he may more easily destroy it. For what's the creature without the Creators power.

Again, Some temptations touch our Spiritual Being. Such as are an evil heart of unbelief, mistrusting the Grace of God, despairing of the goodness of our condition: Satan would fain raze the very foundation of spiritual existence, Adoption, Justification, and hopes of Salvation; it is his great design to shake the very ground-work of this building, and to perswade, that all's false. But this temptation is fruitless, when we build aright, upon a right foundation, by faith accompanied with repentance from dead works, upon Christ Jesus, as the alone Author and Meritorious cause of our Justification and eternal Glorification.

3. Lastly, Satan by his fiery darts strikes at our well-being, to disturb our peace, by the omission of some duty, or commission of some sin; when he finds he cannot prevail to destroy

stroy our being, then he would deprive us of well-being, our joy and comfort. But know, though these temptations may trouble us, yet they shall not destroy us.

Now for the manner of these temptations how they work.

1. When we fall under any want, strait, change of Providence, or the like; then is a time for temptation to work: As when Christ had fasted, and was an hungred, then comes the Tempter, *If thou be the Son of God, command that these stones be made Bread*, Mat. 4.3.

2. When we are first turning from sin to God, then we are sure to meet with a Tempter, Satan will be busie.

3. When we are troubled, dejected, disconsolated, either to the outward or inward estate, then beware of Satans temptations, he will be furthering our disquietments.

4. When we are arrived to some good hopes through grace, to some confidence in the mercy of God the Father, through his Son Jesus Christ; then also shall we find the battering assaults of Satan to shake our confidence. But be sure always that the grounds of your confidence be good, established upon that everlasting Rock Jesus Christ. For if I mistake not in my observation, there are two

great Rocks, which Satan strives to split a Soul upon, Presumption, and Despair: Sometimes endeavouring to cause souls to flatter up themselves, and think Grace is theirs, Christ is theirs, and all is theirs, when it is nothing so, but by this he might carry them blind to Hell, Hood-winking their souls so, that they never come to see throughly, that they are in a bad condition, but think always their condition good. The other Rock is Despair; Satan striving, if he cannot blind them as he doth the other presumptuous Souls, yet to make them go sorrowing all their days, thinking they shall never obtain that mercy which others think they always had.

*Satan's  
Suits*

5. Satan suits his temptations to our dispositions; he hath various objects for divers spirits; for the proud, haughty soul; for the lustful heart; for the covetous worldling; for the prodigal Son; for the rash giddy brain; for the sluggish drone; for the melancholly person; for the light chearful Spirit; especially those two, either sinking the one in the terrible waves of black and dreadful thoughts, or tossing and lifting up the other with the wind of foolish phantasia. Oh! What black apprehensions shall the one have of it self and God; and what light and slight thoughts, the other, of the present state, and of Eternity.

6. Lastly, Satan aims to lull the Soul asleep  
in

in carnal security: and to this end presents great sins as small, and little sins (if any there be) as none at all: But sometimes he will adde by Temptation, as it were a multiplying-glass to the soul, so that then every sin looks with a ghastly countenance, is thought to be the sin against the holy Spirit, an unpardonable sin

Having thus shewn how, and upon what occasion Satan works; I shall take occasion to inquire, why they have so much power, as many times to prevail.

1. Because of the Tempters Power, he is perhaps too strong for the soul.

2. Because of the Tempters Policy; If he cannot prevail by open force, the soul being well and strongly grounded; then he invades by subtil devices, and secret stratagems, so that the soul cannot escape by strength only; and therefore (wanting wisdom to evade his cunningly framed Arguments) is baffled by him, and overthrown.

3. The enticing nature of the Tempters baits; as to instance in one case: Oh how many poor sincere souls, yet guilty of too much curiosity, have been entangled by curiously glorious, and gloriously curious tenets, which were no better than the devillish Temptations of that Hellish Tempter! how many (which yet is strange to think, though there

ther is reason to fear it) nay, after their seemingly comfortable, really comfortless wandering walkings in thought-ways of Truth, have cause to sit down, and set down their steps, marking for every step, a sin; and for every sin, letting fall a tear of blood.

4. Temptations often prevail by reason of the strength of corruptions, which the Tempters work upon. Were there no corruptions, there would be few or no temptations; I am sure, they should not prevail.

5. Lastly, The Tempters prevalency proceeds from the weakness and low estate of the inward man. Sin is never at a higher flood, than when Grace is at a low ebbe; It is a hard matter (believe experience) to keep the soul from sinking at such a time. Nothing more easie than to thrust one under water, when the depth of the water is more than the height of the man.

*Ob.* But now to make sure the Doctrinal part, I shall lay down some reasons why the people of God are thus attended with temptations; for it is a natural Objection against this point, *Why will the Lord, who is so merciful of his people, suffer them to be thus used and buffeted by temptations?*

*Ans.* I answer, in general, on Gods behalf, that he is never the less tender in it, as will appear in particular thus.

1. Because

1. Because one end seems to be this, That they might know themselves the better, and see what they are naturally ; were it not for temptation, we should not come to know our own corruption ; we see by this, what lust is most prevalent in us, according to that in *Heb. 12. 1. The sin that doth so easily beset us ;* and what Satan makes most use of against us ; we learn by this our own weakness to resist, without assisting Grace.

2. Again, it is for a Saints exercise : This tempted condition is Gods Artillery, his School of Armes, wherein God brings up his Children, trains them, and instructs them how to clasp on their Helmet of Salvation, to put on the Breast-plate of Righteousness, to hold out the Shield of Faith, to brandish the Sword of the Spirit ; in a word, how to put on the Lord Jesus Christ, even our whole Armour of Righteousness.

3. That we might know our Enemies, that we may be the more watchful over Satan, Sin, and the World.

4. That we might long to be at home with our Father ; that we might be weaned from the milk, and drawn from the breasts of this present World.

5. Lastly, The Lord doth it, to beat down our pride, and keep us humble ; we should else be too much lifted up through our continued

nued spiritual prosperity; and thus it was with *Paul*, 2 *Cor.* 10. 7, 8.

This Doctrine may afford us this useful Application.

- By way of }
  - 1 Information.
  - 2 Reprehension.
  - 3 Examination.
  - 4 Consolation.
  - 5 Exhortation.

*First, Information.*

It may inform us, ( 1. ) Of the Devils enmity, who is so much the Saints foe, as that he will not let them be quiet: This old Serpent, at first, deceived *Adam*, and deprived him of Paradise; yea, and ever since he hath been, and still is very busie to dispossess the Saints, if possible, of their spiritual Paradise.

2. We may learn hence, the remaining seeds of corruptions that are in the best of Saints; without which ( as I noted before ) the Devil would alwayes tempt in vain.

3. We may perceive what is the Saints state here below: It hath indeed many fair pleasant prospects to the Christian eye, ( I mean the eye of Faith ) but the way is a tempted, troublesome, dangerous way, *Acts* 14. 22.

4. It may teach us the wisdom of God, and his great care of the Saints, who makes use of Satans enmity, and our corruptions, to do us good withall.

*Secondly,*



*Secondly. Reprehension.*

And thus it reproves those, who think it an easie matter, a thing of nothing, to be a Christian.

2. It reproves such, who censure poor tempted afflicted ones.

1. Under their temptations, though not overcome.

2. When fallen; and oh how rash, uncharitable, and unchristian-like are they!

3. It is an occasion of rebuke to those who think it strange, that either themselves or others should be tempted.

*Thirdly. Examination.*

This in these Particulars:

1. To examine who is the Tempter, according to *page 1, 2, 3, 4, 5.*

2. To examine the temptation. See *pag. 6, 7, 8.*

3. To examine the frame of our hearts under temptation, whether we carry it lightly and indifferently, or are grieved and troubled for them.

*Fourthly. Consolation.*

From these Arguments,

*Arg. 1.* A tempted condition is frequent among the Saints; yea, and so usual, that I may confidently question, whether ever he were truly a Saint, that is not tempted; and for this assertion, there's a cloud of Witnesses

nesses in Scripture; one in 1 Cor. 10. 13.

*Arg. 2.* God hath promised assistance to tempted ones, 2 Cor. 12. 9. *My Grace is sufficient for thee, &c.* God is as able to help, as thou canst be weak when thou art tempted.

*Arg. 3.* Christ was tempted, that he might know how to succour those that are tempted, Heb. 2. 17, 18. Read from verse 9.

*Arg. 4.* It is a blessing, or a blessed thing to endure temptation, Jam. 1. 12. and 5. 11.

*Arg. 5.* The Saints temptations are needful for them, 1 Pet. 1. 6. Thou canst not be without them.

*Arg. 6.* They are but for the tryal of Faith, 1 Pet. 1. 7. James 1. 3, 4. And should we be grieved, that our Faith is proved? The Goldsmith rather useth, than avoideth the fire, for the trying his Gold: Neither is the Gold diminished; but rather its worth more fully known, when the dross is gone. This is the tryal that doth try all the Faith of every Child of God.

*Arg. 7.* God hath promised, The burden shall not be too great for us to bear, 1 Cor. 10. 13. This is ground of comfort, to know we shall not be over-matched by the temptation. But,

*Arg. 8.* A great comfort it is, That God thinks upon us at such a time; we are sure of this,

this, both because of the temptations; and also the support we have under them.

*Arg. 9.* It is a great sign of Gods love, else he would never take care to try and purge us.

*Arg. 10.* Many times it goes before some signal Providence. And we may take it as a great sign, that God is about to do some great thing for us, or we must be employed in some great work for him: Thus he did with *Israel*, proved them forty years before he gave them to possess the Land.

*Arg. 11.* Be not disconsolate; strong and long enduring temptations, when meeting with resistance, are a strong Argument of a strong Faith, and especially of the growth and increase of Faith. But (to be brief)

*Arg. 12.* Consider, the Saints condition here, is not their best state. There's Heaven to come yet, where there's no Tempter.

*Arg. 13.* We have not been so much, nor so often tempted, as we our selves have tempted God.

*Arg. 14.* The Devils temptations, though they be evils, yet are not the Saints evils, unless they be overcome by them.

*Arg. 15.* It is a great sign, as of Gods love, so of Satans hatred, and so consequently a token that thou art none of his, but Gods; else he would never rage thus. The Devil makes no such do with wicked ones.

*Arg. 16.*

*Arg. 16.* As our temptations now abound, so shal all our joy (in time) much more abound.

Many Arguments for Consolation I might make use of, and much more enlargement upon these (all which for brevity sake) I here omit.

*Fifthly, Exhortation.*

1. Beware how you tempt the Devil, to tempt you; how you give an occasion by indulging any sin or lust.

2. When you are tempted, be not cowardly, but couragious; do not flye, but resist, *James 4. 7.*

3. Beware of Pride, when delivered out of temptation; this may make us fall into a dangerous relapse.

Having finished this point, I proceed to shew in the next Observation, How we may avoid the evil of Temptation.

*Doct. 2. The only way to avoid the evil of Temptation, is to Watch and Pray.*

In the handling of this Doctrine, we may consider these four things.

1. What it is to *Watch*,

2. What it is to *Pray*.

3. The Proof of this point.

4. How *Watching* and *Praying* may conduce to our escape from the evil of *Temptation*.

Concerning the duty of *Watching*, Observe,  
*First;*

First, What *Watching* implies.

Secondly, How we may do to *Watch*.

First, *Watching* implies,

1. A continual walking like the Spouse ;  
*Cant. 5. 2.*

2. A diligent hearkning, Thus the Watch-  
man, *Isa. 21. 7.*

3. A constant readiness, so *Peter* exhorts  
under a Metaphorical expression, *1 Pet. 1.*

4. Gird up your loyns, i. e. Be ready, it is  
taken from the Jews long garments, which  
they used to gird up about them, that they  
might run with less interruption.

Secondly, How we may do to *watch* ; I shal  
but name the particulars.

1. Let the heart be continually fixed upon  
God : Oh ! how will this cool our affections  
to the world, and kindle the fire of love to  
God !

2. Let the eye be much upon self : This  
will keep us low in spirit ; *And blessed are the  
poor in Spirit, for theirs is the Kingdom of Hea-  
ven*, *Mat. 3.*

3. Beware of drowsiness ; we should shake  
it off by Prayer.

4. Be well resolved in spirit ; mind that of  
the Prophet, *Kings 18. 21.*

5. Be sure all be well within ; be sure thy  
foundation be Christ : let there be no sin un-  
repented, that will breed sorrow ; Harbour

no enemy, no lust in the soul, *Prov. 20. 9.*

6. Trust not thine (no, no not thine own) heart; but regulate it by the word of God; for the heart is deceitful, *Jer. 17. 9.* And he is a fool that trusts his heart, *Prov. 28. 26.*

7. Keep therefore a narrow eye to the heart, *Prov. 4. 23.*

8. Call thy heart often to a strict account, *Psal. 4. 4.* Examine diligently, What have I done? What do I now? What am I about to do?

9. And if there be any thing out of order, tarry not, but repair it suddenly; Lay sin upon Christ, and then mourn over it.

10. Let nothing be suggested, and presently entertained, but first brought to tryal: See if it be the will of God, if it be for his glory; if it be not for his glory, it is not his will, &c.

11. Be sure to keep Conscience clear; a little filth (here) stops all the Channel, It is dangerous to know of (but) one sin, and not confess it; much more dangerous to know thy sin and wink at it.

12. For this end, keep an open ear to Conscience, let it speak.

13. Let the mouth be stopped to sin and the hands tyed from wickedness. *David* prays that a watch may be set to the door of his lips; and certainly it is very needful.

14. Let the whole Armor of God be on, *Eph. 6. 10. to 18.*

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Thus much concerning *Watching*; now concerning *Prayer*.

Consider,

*First*, What *Prayer* is.

*Secondly*, The several kinds of *Prayer*.

Thirdly the manner how we are to *Pray*.

1. *Prayer* is the outward enlargement of the souls inward breathings; it is a work of Gods Spirit; and so flows out of the spirit and heart of man, *Zach.* 12. 10. *Rom.* 8. 26, 27. *Jude* 20. *1 Cor.* 14, 15. *Psal.* 62. 8. and 42. 4. *Prayer* is a talking of the heart and soul with God, and of such a heart as is prepared by God, *Jer.* 29. 13. *Psal.* 27. 8. *Psal.* 10, 17.

2. And thus it is either mental, in the heart only, *Exod.* 14. 15. *1 Sam.* 1. 13. or else vocal, uttered by the voice, *Psal.* 77. 1. Again this is secret prayer, when we prayed alone: Thus *Daniel* did, when he set open his Windows, *Dan.* 6. 10, 11. Or more publick, when we pray with others in the Family, Congregation, &c. And here let some preparatives to prayer be added.

*First*, Pray, that you may pray; lift up your eye and your heart to God, when about to pray; thus did *David*, *Psal.* 141. 1, 2.

*Secondly*, Meditate.

1. On Gods sufficiency, and especially his Promises, *Psal.* 50. 15. *Mat.* 7. 7. this will make confident in *Prayer*.

2. On thine own wants and vileness, that thou mayest be fervent : So did *Ezra*. 9. 6. 7.

3. On the great Majesty of God, to beget humility and lowliness of Spirit, *Eccles*. 3. 2. *Gen*. 32. 9, 10.

4. On the relation thou standest in to God, by Christ, as thy Father.

*Thirdly*, Now how we are to pray.

1. We must pray what we understand, and understand what we pray, *1. Cor*. 14. 15.

2. We must pray in the holy Spirit, be directed by it, *Jude* 20. *Rom*. 8. 26.

3. In the Name and Mediation of Christ, *i. e.* Relying upon the Merits of his, not our own righteousness, *John* 14. 13, 14. *John* 16. 23.

4. With Faith, believingly, that God will give us what is good for us. *Jam*. 1. 6, 7.

5. With Humility, and acknowledgment of our own unworthiness, *Psal*. 10. 17.

6. With an heart willing to be cleansed by the blood of Christ, *Jam*. 4. 6. From every pollution, *Heb*. 10. 12. *Psal*. 66. 18.

With love to the Saints, *Mat*. 6. 14, 15.

8. With Zeal and Fervency, *James* 5. 16.

9. Do not give off, but wrestle with God for a blessing with unwearied constancy, *Luk*. 18. 1. to 9. *Mat*. 15.

10. Pray for heavenly things, first and most: seek earthly-things in the second place; the one



one absolutely, the other conditionally,  
*Mat. 6. 33.*

11. Pray for things agreeable to God, 1  
*Iohn 5. 14. Mat. 20. 21, 22.*

12. Take heed you love not long prayers,  
and think to be heard because they are long,  
*Mat. 6. 7.*

Now I come to the proof of this point;  
that the only way to avoid the evil of tempta-  
tion, is to watch and pray. This is clearly sta-  
ted in the Text; so that it scarce needs more  
confirmation; only take that of *Paul* when  
buffeted by temptation: *for this*, saith he, *I*  
*besought the Lord thrice*, 2 *Cor. 12. 8.* There's  
great need of watching and prayer.

1. Before we fall into temptation.

2. When we are under temptation. How  
watching and prayer conduceth to the antici-  
pating the assaults of Satans frustrating temp-  
tation.

First of all, for Watching.

1. It sets us in a readiness for an assault.  
When we are expecting, we shall not be ta-  
ken unprovided.

2. It adds resolution, to stand it out against  
Satan. We know suddenness strikes us into a  
fear; when expectation, and deliberation, in-  
creaseth courage.

3. It is a Countermine to all Satans strata-  
gems. It will deceive the Deceiver, to find

us watching with spiritual diligence, when he would have us sleeping in carnal security.

4. Watching secures us from much evil that might be added, in case we were drawn to the temptation. For security is no better than a temptation, especially at such a time.

Secondly, for prayer; This conduceth to avoid the evil of temptation; because it fetcheth help from God, in whom is all our strength: for it is Gods promise, *Call upon me in the day of trouble, I will deliver thee, and thou shalt glorifie me*, *Psal. 50. 15*. It is a great comfort, under temptation to have a God to go to; especially one that is able and willing to help.

This may instruct us.

1. Then there is great need of watching. It is certainly an universal, necessary duty for all Saints, at whatever time, to watch. So saith Christ our Saviour, *What I say unto you, I say unto all, Watch*, *Mark 13. 37*. The great end of this duty, is the coming of the Lord Jesus, *Watch*, saith Christ, *for ye know not what hour your Lord doth come*, *Mat. 24. 42, 44*. there are three considerations may move us to watch.

1. Let us consider whom we offend and dishonour by our neglect in watching: No less than God. And would we, rather than want a nap of security, displease our God? Is God no more worth to us than so? Let us seriously weigh, how great an offence, how great

great a dishonour to God our unwatchfulness is; and this will engage us to watch.

2. Let us consider whom we gratifie and advantage by our neglect; no less an enemy than Satan, the enemy of our Souls. And shall we please our grand Adversary? Oh no! then let us watch.

3. Whom we displease: it is our selves. And will we, that our souls should be losers? If not, let us be much, yea always upon our watch.

But Secondly, It may inform us of the necessity of praying at all times, *Pray without ceasing*, 1 *Thes.* 5. 17. So David would pray and cry aloud, *at evening, at morning, and at noon*, *Psal.* 55. 17. And Daniel prayed thrice a day, *Dan.* 6. 16. It is the duty of all and every Saint, in all conditions: in spiritual things:

1. Pray for grace, that God would give and increase it, either in thy self or others.

2. Pray against sin: against the guilt of sin, against the power of sin.

3. Pray against Satans Temptations.

1. Against the occasion of Temptation. That, if it be possible, thou mayest shun and escape the very appearance of it.

2. That the strength of corruption within, and the power of temptation without may not be so prevalent as to lead thee captive to evil.

3. Pray, that the entrance into temptation,

may be no disadvantage to thy grace ; and that the escape out, may be no impeachment to, but rather for the advantage of Gods glory.

1. Pray for nothing, but what thou standest in need of. Unnecessary things are not to be the subject of our petitions. And therefore our Saviour bids us pray for our daily bread. And so that good man *Agur*, Give me neither poverty nor riches, *Prov.* 30. 7, 8, 9.

2. Even in these things, pray with submission to the will of God.

3. If watching and praying be the means to escape the evil of temptation; then the strength of a Saint is not sufficient. No, we must go to God for deliverance.

4. If we do not watch and pray, all other wayes and means are irregular at least, if not sin.

Thus much of Information, Now for Exhortation.

1. Watch and pray continually ; but especially at a time of temptation.

2. Be serious in watching and prayer ; some do it between hot and cold, or by fits, or with much lightness of spirit. But saith the Apostle, *Be sober, and watch unto prayer.* Sobriety, seriousness becomes those that call upon God.

*The end of the Third Sermon.*

CON-



# CONSIDERATIONS

OF

# DEATH.

CONTAINING

Some few Reasons why men fear it ;  
and opposite Reasons by way of Answer,  
why they should not fear it.

Obj. 1. **F**irst, Because thereby we are deprived of the exercise of all our senses ; so that whatever Delight either our Taste, Smell, Hearing, Sight, or Feeling hath afforded us, we shall enjoy the same no more ; whilst (perhaps) many Generations after us shall have the fruition thereof.

*Ans.* First, As the exercise of our Sences afford opportunity of Delight, so are they capable of annoying and grieving us ; as, the Taste, by bitterness and sharpness, &c. the Smell, by noisom pollution, corruption, &c.  
The

The Hearing, by terrible and hideous noise, and evil tidings. The Sight, by loathsome affrighting, and miserable appearances, The Feeling, by tedious pains, &c.

Again, We have had the benefit of surviving former Generations, who were lyable to what we are ; and so shall be those who shall succeed us.

*Obj.* 2. But that which aggravates the evil hereof, is a mans being cut off in the flower or strength of his Age ; whereas, if he live the common Age of man, he should the more contentedly leave this life.

*Ans.* Why, What is man ? Is he not a flower, and as grass, and the like ? and are they not cut off in their best estate ? and may not God when he walketh in, or vieweth his Garden of humane flowers, have as much liberty to crop them, as men have of theirs ? Surely yea, for all are his.

Secondly, And though God permit some men to live as long as an ordinary course of nature, oft be it, seventy years, which is judged the most common or more; yet he hath not promised them so long life.

Thirdly, And though some live so long, yet considering the Wars, and Plagues, and other diseases among men, it is not without reason though there are many more dye, who have not lived according to the course of nature.

Fourthly

Fourthly, As we conclude that no person better, or so well as the Gardener, or such as sowed, planted, dressed, and frequently practise about the flowers and plants, knows when and for what reason to gather and pluck up; so no person knows better nor so well as God knows, when to cut or pluck up what he hath planted in the world, who doth all his actions upon good and weighty reasons, even greater and better than any Gardiner or other person hath for what he doth in his concernment.

*Object. 3.* In death a man becomes a loathsome spectacle to all beholders, insomuch that the sight and smell of the survivors find not more noisome offence from, and account not more vilely of the most loathsome creatures in the world, then of a dead and rotten Corps of Mankind; and is not that very grievous, to become from a delightful Companion an abhorrence of all people?

*Ans. 1.* True, Being dead, a man becomes a loathsome spectacle to all beholders. And do not many Diseases to which a man is incident in his life, effect the same in beholders?

2. Though man do become by death, what is suggested; yet hath he then no sense thereof; and in that is the Proverb verified, (*What the Eye sees not, the Heart runs not*;) for look on a man in that case (as we may) as a dead lump

lump of Corruption, and what of misery can we apply thereto? who looks on a Dunghill, or a Jakes, and saith, Alas, for its misery? the same feels not, and knows not any: So that although the thoughts of such a condition by Death, grieves us whilst living, yet in that condition it self, we shall be free from such grief.

3. Again, Consider that we were but earth before we had life: and being dead, we return to our first estate; and though withal, we become for a season more impure and corrupt then barely earth, yet in time we shall become very dust, when the putrefaction is consumed; and in that sence (but especially in a more excellent) will that saying be fulfilled, viz. Corruption shall put on Incorruption.

*Object.* 4. Death deprives man of his society, with whom he hath had sweet converse.

*Ans.* 1. True, but it is in order (if he dye in Gods favour) to enjoy in due season, better society then men on earth.

2. Besides, as thou losest thy friends on earth, so thou art rid of thy enemies there too.

*Object.* 5. Though death may make way for better society then we have been used to here. yet who knows when it shall be, the Body not being to receive new life, till the General Resurrection, which may be very long first?

*Ans.*



*Ans.* Suppose it be so (as most Christians believe) that the best part of man receives glory and happiness immediately after death; yet from the time of Death, to the general Resurrection (at which time all knowing Christians believe the reward of the Righteous will not fail) the space betwixt Death and it, is but as one day; as he who by means of Apoplexy or like occasion, sleeps many dayes and nights without waking, cannot esteem of the time; he has slept answerable to the measure thereof: But it may be to him as one day or one night, and in this sence may Death be reckoned (as usually in the holy Scripture it is) a sleep.

*Object.* 6. Suppose a man should dye by the hand of a cruel Man-slayer, who delights in torturing and destroying the body of a man, as hath been seen; would not the conceit of one so cruel, coming to act his minde upon a person, make the thoughts of such a Death very terrible, when therein a man is no more regarded then a dog, or the vilest creature.

*Ans.* 1. Yea, But do not many by reason of wounds and Gangreen'd Members in their life, for preserving the Body, Limb, or Member, endure as great pain, and tremble as much at the sight of the Chyrurgion, when he comes to do his office on them, as a man doth at the sight of the Executioner to do his? And consider,

sider, that all that is commonly done at such death, causeth less pains to the party, then what some do suffer by the cutting off one limb, or curing some one Wound or Disease.

2. Again, Consider, That the more of torment a man endures in this life, whether at death or otherwise ; the less he is like to suffer after this life, and the more blessing he is likely then to enjoy, if he be a good, or worthy man, suffering here as a childe of God, and not a Reprobate, *Rev.* 18. Verse 7. Chapter 20. vers. 4, 5. 6.

*Object.* 7. But in our present Estate, we have no Being, Life, Sense, and Reason ; and in Death, we shall have (at the most) onely Being, and is not that very grievous to consider, that we shall be reduced to no better a condition than a piece of earth or a stone ?

*Ans.* It is true, that the consideration thereof is very grievous in it self ; but yet whilest man hath Reason, as well as Being, Life, and Sence ; Let him use it to consider also, that he hath no more cause to complain, than for a piece of the earth he now treads on, if it should please God (as at the first) to create thereof a man like himself, and shortly reduce it to its former state ; for thus it is now with mankind in general.

*Object.* 8. It's confest, that there is a Proverb, *For one Pleasure, a thousand Dollers ;* but

but it seems to be no better then a flourish of learned men, to colour over a bad matter: For although the miseries of man in this life are many; yet if the benefits therein did not surmount those miseries, it is likely that men would not so much desire to continue therein as now they do; and therefore who would not fear Death?

*Ans.* 1. Suppose it be granted, that the Proverb is but a flourish, and that the benefits of this Life do surmount the miseries thereof; yet no man is able to say how long a person in order to be happy, should live here to enjoy those benefits; But God he knows, and he hath appointed for men once to dye, therefore rest satisfied in his wisdom for disposing of thy time for Death, concluding, that the same shall be in its due season.

2. Again, Consider, That it is Gods Prerogative over all his creatures, to dispose of them how, and when we will.

3 Moreover, God hath already set the bounds of thy life, beyond which thou canst not pass, wherefore patiently commit thy self to him in well-doing, and quietly satisfie thy self with his pleasure, making of necessity a vertue; for it is in vain for a man to strive against the stream, by tormenting himself with that which he cannot avoid; yet this doth not  
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hinder that all men may (yea ought to) use what lawful means God gives them opportunity of, for saving their lives.

*Object. 9.* Well, though it be granted, that these Answers which have been urged, have (most, if not all of them) common reason, and experience on their side: yet there remains further grounds to fear death, as well from what the holy Scripture, as Nature or Custom doth evidence, and that in part is this, viz. Death is reckoned the King of Terrors, as in *Job* 18. 4. compared with *Heb.* 2. 15.

*Ans.* Death is indeed granted to be the King of Terrors, but that is in regard of a certain Sting that is in it; if that Sting be taken away, Death will not be so terrible as before, yea, it will be rather gain than loss to dye, if that Sting reach not the party dying.

*Object. 10.* I confess, there may seem to be some comfort in that Answer, if one knew how to escape that Sting; But that is a thing so difficult, that I greatly fear Death; if I were sufficiently provided in that case, I should have comfort.

*Ans.* It's true, that the difficulty lies even there, where it is exprest, but though it be so difficult, yea, impossible with man, yet it is not so difficult with God, he hath sufficiently provided for a man in that case; for he that is King of Kings hath subdued that King of Terrors,

rors, and done what is needful for man concerning the same; for which purpose see these Scriptures, viz. 1 Cor. 15. 55, 56, 57. John 3. 14, 15, 16, 17. and part of the 18. Rom. 5. to 12. and so forward to the end of the Chapter.

Object. 11. I grant, it appears plain enough, that there is through Jesus Christ victory wrought over that enemy mentioned, and answerably the Sting is taken away that I feared; I say, taken away for some, but it seems not for all, because it is said, The sting of Death is sin, so that where sin is, there the Sting is also, and I know my self a Sinner, therefore in danger of that Sting.

Ans. If thou knowest thy self a sinner, and grieveest not for it, but art therewith content, neither repenting of, nor reforming from it; I cannot say the Sting of Death is taken away for thee; but if thou dost truly repent of thy sin, and indeavour with thy heart to forsake sin, the Sting of Death is taken away for thee; for the Scripture tells us Christ dyed for sinners, that is to say, for humble penitent sinners, not for obstinate ones: A notable example whereof was manifested when the Saviour of the world himself was held up, viz. In that of the two Thieves, the one railed on Christ, and was reproved; the other humbled himself, he also prayed, and received the answer of Salvation.

Object. 12. Indeed that Example (methinks)

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doth

*Handwritten:* A. Sollicit. Example

doth tend to prove what you say; but in so considerable a case as this, a man would desire more than one Witness.

Answ. Therefore take more, viz. Prov. 8. 13. Isa. 1. from verse 16. to verse 19. Mat. 9. verse 12, 13. Rom. 5. verse 8. 1 Tim. 1, 15, 16.

*Some further Grounds, whereon a  
poor Sinner may expect Mercy,  
through the Merits of Je-  
sus-Christ.*

1. **T**Hrough a sense of sin, so to look on the Lord Christ, as those who were stung with Scorpions in the Wilderness, did on the brazen Serpent.

2. Next followeth humbling of the soul, the effect of which is to be seen in these Scriptures, viz. Job 22. ver. 29. Psal. 10. ver. 17. Isa. 55. ver. 15. Jam. 4. 6.

Which Humiliation begets a self-Examination; by which knowing the Holy Rule of Life, and comparing a mans life to that Rule, trying how his case is, he is thereby ready to say (in respect to his misery) as the Apostle doth, Rom. 7. verse 9. 10, 11. sees himself a dead man in the sense of the Law.

Then

Then that works in him, a Holy sorrow, and that a repentance not to be repented of; viz. Repentance to Salvation, 2 Cor. 7. 10, 11.

It brings him to see, not only that he is a condemned or guilty person, but that he is irrecoverably lost, must needs perish, without some Person as Mediatour or Redeemer, do undertake for his Ransome, or hath undertaken it; for that God is infinitely just, and he must have his Justice satisfied; & all that the poor-soul can do, is but to amend his life for the future, walking more conformable to the Righteous Law of God, than heretofore. But alas! That is no more than what ought to be; for the time to come it will not satisfie Divine Justice for the Transgressions already done against the Law of God, any more than a mans paying another an ensuing Week, Month or Year, for all he is engaged for within that space of time, doth satisfie or clear the Debt which became in due time before that week: neither (indeed) can a man, of himself, satisfie for what he shall owe to it, in the remaining part of his life. Now this consideration works the soul into a melting frame, brings him on his knees, to say, as the poor Publican, Lord, have mercy on me a sinner: And, as the Prodigal humbled, and sees all his rambling shifts in vain, for yielding him that solid comfort, his soul thirsteth after,

therefore resolves to go home to his Father, and although he may look upon him as enraged against him (for which his soul knew there was just cause) yet he goes humbling himself to his father, saying, Father I have sinned, &c. and am no more worthy to be called thy Son. Now observe the success; 'When he was yet a great way off, his father saw him, and had compassion, and fell on his neck and kissed him; And further entertained him, not as a servant as he humbly besought (for the humble shall be exalted) but as a Son, and rejoyced in him, Luk. 15.

The Assyrians also well knew what good this humble application was likely to effect in an Israelitish King; (1 Kings chap. 20. vers. 31, 32.) and if mercy may be expected from one of those Kings, then much more may it be from the Supreme, the King of those Kings, the Almighty, who hath promised large grace to humble souls.

So Hester (at the advice of Mordeca, chap. 4. 5. made good proof of this humble way of addressing for Mercy, in a case otherwise desperate, the success whereof was that Royal Scepter held forth, with Grace, to grant even beyond the Petition; though she knew not when she went about it, but that she should perish; yet wisely perceiving that she must perish, if she had not so applied, she proceeded.

Thus was it with the Lepers, 2 Kings 7. 4. If they went into the City, they should suffer  
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Famine; if they staid where they were, they must die; they therefore would venture for relief amongst their enemies, being sure they could not be worse than they were; They could but die one way or another. So, when the soul is thus brought to see its misery, and humbles it self thoroughly, withal is willing to embrace what means soever represents so much as a possibility of saving it; then God shews his mercy to refresh it, according to that 5 Chap. of Isa. verse 15, 16. &c. to revive the spirit of the humble, and to revive the heart of the contrite ones: So Psal. 51. 15. Ezek. 32. 11. and forward. And Christ comfortably invites such a poor sinner that is weary and heavy laden with the sense of his sin, he invites him to come and receive rest; and thus the Gospel doth in general; give encouragement to humble penitent sinners to expect salvation from the eternal God; the sting before spoken of being taken away.

Then being truly humbled under the sence of that miserable condition which sin hath made a man lyable to, and being rightly desirous of Salvation; that which is required of him, is, only to believe that the righteous God, who might have made him eternally miserable; hath notwithstanding through his tender compassion (his Mercy being above all his works) resolved on a way to satisfy his Justice, by acquitting the Guilty, who was no way able to pay a sufficient

ent ransom for his own Redemption, therefore provided a price satisfactory, to redeem poor fallen man from the curse; concerning which, both the Prophets and Apostles have witnessed, as in Isa. 53. and 55. Chapters, Micah, Chap. 5. verse 2. Hosea, Chap. 11. verse 1. Psal. 22. Acts, Chap. 1. verse 8. Chap. 10. verse 4. And more Scriptures; that price of Salvation, being Jesus Christ, of whom the Angels proclaim, about the time of his entrance into the World; Glory be to God in the Highest; on Earth, Peace, Good-will towards men, Luke, Chap. 2. and the 14. verse, And the Evangelist, John, Chapter 3. and the 16. verse, declares positively, That God so loved the World, that he gave his only begotten Son, That whosoever believeth on him, should not perish, but have eternal life.

There is the term of Salvation, viz. Believing in his Son, to be that Gift and Ransom, which the Gospel generally holds forth to those who would know what they should do to be saved. Withall, there must be an obedient Conversation, and that universally, to all Gods Commandments, answerable to a poor souls ability, so long as life may last.

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